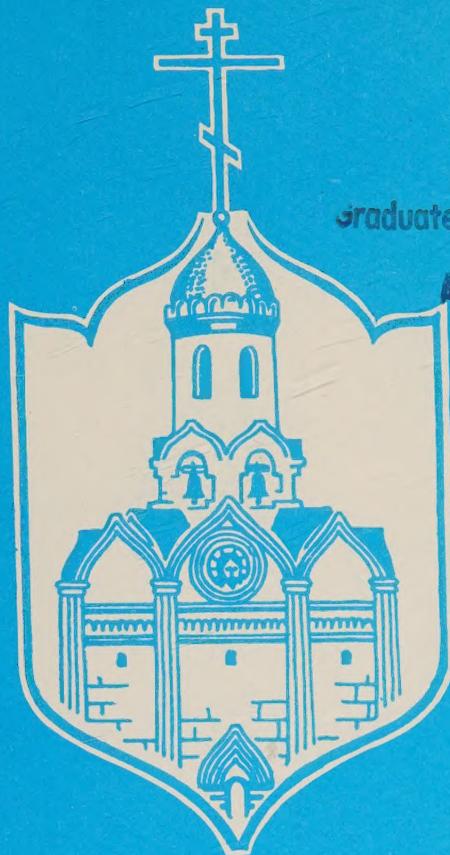


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# THE JOURNAL OF THE MOSCOW Patriarchate

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THE ASCENSION OF THE LORD

*Late 15th — early 16th-century icon*

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# THE JOURNAL OF THE MOSCOW PATRIARCHATE

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## CONTENTS

Paschal Greeting from His Holiness Patriarch Pimen . . . . .	2
Bishops' Council of the Russian Orthodox Church. Inaugural Address by Patriarch Pimen . . . . .	3
Address of the Bishops' Council . . . . .	4
Decisions of the Bishops' Council . . . . .	5
Telegram to the Chairman of the USSR Supreme Soviet Mikhail Gorbachev . . . . .	7
Recommendations for Normalising Relations Between Members of the Orthodox Church and Catholics of the Eastern Rite in the Western Ukraine . . . . .	8
The Statute of the Exarchates of the Moscow Patriarchate . . . . .	9
Closing Speech by Patriarch Pimen . . . . .	13
Telegram from the Primates of Orthodox Churches to Patriarch Pimen . . . . .	13
Patriarchal Awards . . . . .	13
Decisions of the Holy Synod . . . . .	14
<b>CHURCH LIFE</b>	
Archimandrite Aleksandr Mogilev Nominated and Consecrated Bishop of Kostroma and Galich . . . . .	20
<b>Zealots of Piety</b>	
A Good Shepherd . . . . .	21
Rebirth of St. Ioann's Convent in Leningrad by I. Scherbakov . . . . .	22
A Sydney Church Consecrated . . . . .	23
Pages of History	
Intrusion by O. Vasilyeva, P. Knyshevsky . . . . .	24
Is Parish Life Limited to the Churchyard? . . . . .	27
Reflections on Church Architecture by M. Kudryavtsev, T. Kudryavtseva . . . . .	29
Modern Church Construction: Problems and Initial Experience . . . . .	33
Appointments	
Hegumenia Neonilla — Mother Superior of the Brailov Convent of the Holy Trinity . . . . .	36
<b>Education</b>	
The Opening of the Tobolsk Theological Seminary by Hieromonk Vasily . . . . .	36
In the Dioceses . . . . .	38
<b>SERMONS</b>	
Radonitsa by S. Rasskazovsky . . . . .	40
Prayer from the Heart by Archpriest Tikhon Pelikh . . . . .	41
Inexhaustible Spring of Mercy by Archbishop Faddei Uspensky . . . . .	42
Travellers of the Road of Damascus (continued) by Archbishop John Shakhovskoy . . . . .	44
<b>FOR PEACE AND THE SURVIVAL OF HUMANITY</b>	
Open Letters to the Editor . . . . .	46
In Faith and Righteousness by P. Knyshevsky . . . . .	47
<b>ORTHODOX SISTER CHURCHES</b>	
The Jerusalem Patriarchate by A. Kyrlzhev . . . . .	52
<b>THEOLOGY</b>	
Patriotism Through the Prism of Russian Church Literature by K. Skurat . . . . .	54
St. Innocent, Archbishop of Kherson . . . . .	61
<b>LITURGICAL PRACTICE</b>	
The Sacrament of Matrimony (continued) by Archpriest Gennady Nefedov . . . . .	64

**PASCHAL GREETING**  
**from His Holiness Patriarch PIMEN of Moscow and**  
**All Russia**  
**to the Primates of Local Orthodox Churches**

**To His Holiness DIMITRIOS I,**  
**Archbishop of Constantinople the New Rome and Ecumenical**  
**Patriarch**

Your Holiness, our brother beloved in the Lord,  
Christ is risen!

In radiant joy I cordially greet and congratulate you on the great feast of the bright Resurrection of our Lord and Saviour Jesus Christ, *Who was delivered for our offences, and was raised again for our justification* (Rom. 4. 25).

May the Son of God, Who, according to the Scripture, rose from the dead on the third day and Who laid the beginning also for our rising from the dead (Rom. 8. 11), fill you with Christ's radiant joy and honour you with celebrating God's salvific Easter with pure heart and with bearing witness to the world that Christ rose from the dead indeed.

May this light-bearing Feast of the triumph of life over death and of good over evil be a life-giving source of God's grace-endowed help to all those who accept this great mystery of salvation.

May the joy of the Resurrection of the Lord give undiminishing spiritual strength to us in our service for the glory of the Pantocrator and for the good of the people of God.

Worshipping Risen Christ, we shall beseech Him that He may grant the world the longed-for peace which He gave unto His faithful disciples (Jn. 14.27).

With brotherly love in Risen Jesus Christ, our Lord and Saviour.

*PIMEN, Patriarch of Moscow and All Russia*

*Easter 1990,*  
Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia addressed Easter greetings to the Primates of Local Orthodox Churches, as well as other Churches and religious associations in various countries of the world.

# Bishops' Council of the Russian Orthodox Church

## January 30-31, 1990, Moscow

On January 30-31, 1990, St. Daniel's Monastery, Moscow, was the venue of a Bishops' Council of the Russian Orthodox Church.

The Council heard and discussed: a report by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, on the situation in the Russian Orthodox Church which has developed as a result of the aggravation of interethnic and interconfessional relations in some regions of this country; a report by His Grace Archbishop Kirill of Smolensk and Kaliningrad, head of the Department for External Church Relations of the Moscow Patriarchate, on the draft Statute of the Exarchates of the Moscow Patriarchate; a report by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, on the results of the talks between delegations of the Russian Orthodox and the Roman Catholic Church on normalisation of relations between members of the Orthodox Church and Catholics of the Eastern rite in Western regions of the Ukraine; the Council also considered the question of the re-establishment of dioceses of the Russian Orthodox Church.

The following final documents were adopted:

1. Decisions of the Bishops' Council of the Russian Orthodox Church.

2. Address of the Bishops' Council to All Faithful Children of the Russian Orthodox Church.

3. Statute of the Exarchates of the Moscow Patriarchate.

The Bishops' Council approved Recommendations for Normalising Relations Between Members of the Orthodox Church and Catholics of the Eastern rite in the Western Ukraine; worked out in the context of the talks held in Moscow on January 12-17, 1990, between representatives of the Russian Orthodox and the Roman Catholic Church.

The members of the Bishops' Council sent a telegram to the Chairman of the USSR Supreme Soviet Mikhail Gorbachev, now President of the USSR.

At the opening and closing sessions of the Bishops' Council its members were addressed by the Council's Chairman, His Holiness Patriarch Pimen of Moscow and All Russia.

### Inaugural Address

#### Delivered by His Holiness Patriarch PIMEN

#### on January 30, 1990

Most venerable archpastors!

I am happy to greet you, who have again assembled here, in our and the Holy Synod's residence in the Monastery of St. Daniel.

The time which has elapsed since our last meeting in October 1989 can be described as a period of further development of good relations between the Church and the state, resulting in the emergence and registration of new Orthodox communities, the return and construction of churches, and the expansion of the Church's extremely useful activity in society.

The gladdening changes cannot alleviate the bitterness caused by the exacerbation of interethnic and interconfessional relations in various regions of our country.

The issue of relationships between members of the Orthodox Church and Catholics of the Eastern rite in the Western Ukraine has faced us in all its acuteness.

We experience pain at the schism created by the followers of the so-called Ukrainian Autocephalous Orthodox Church.

These deplorable events have necessitated their urgent discussion at the present Council of the Bishops of the Russian Orthodox Church.

At this Council we also propose to consider some questions relating to further development of church life.

As we get down to work, let us pray fervently unto our Lord the Pantocrator, beseeching Him to bless us unto holiness (Rom. 6. 19), and grant us strength and wisdom to resist all crafty designs of the Evil One.

I declare the Bishops' Council of the Russian Orthodox Church open.

I ask Vladyka Metropolitan Filaret of Kiev and Galicia to assume the mission of conducting the Council.

# ADDRESS of the Bishops' Council to All Faithful Children of the Russian Orthodox Church

Grace and peace be multiplied unto you  
(2 Pet. 1, 2)

Brothers and sisters beloved in the Lord,

In these days, which mark the turning point in the history of our multinational Motherland, we, bishops of the Russian Orthodox Church, who have assembled in the city of Moscow, address our pastoral word to you.

The social awakening, involving all parts of our immense country, has brought to light many an act of lawlessness perpetrated in the past on the much-suffering lands of the people inhabiting them. Not only millions of honest people devoted to their Homeland but whole nationalities and ethnic groups, whose inalienable interests were crudely flouted, have become victims of this lawlessness.

And now, in the new context of the increased social activity, the chronic ailments, which were being driven deep inside for many years, have become manifest, erupting in some places into acts of violence. Their victims are mainly defenceless people, whose only fault is their nationality. Our religious conscience cannot reconcile itself to this, as was declared last December by the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen, jointly with the Heads and representatives of other Christian Churches and religious associations of the Soviet Union.

There is a danger, however, that calamities similar to those we have witnessed in Uzbekistan and the Transcaucasia can also occur in the regions populated by peoples the overwhelming majority of whose believers belong to the Russian Orthodox Church.

With the sense of bitterness we have to bear witness to the aggravation of the situation in the Western regions of the Ukraine, where the process of normalising the position of Catholics of the Eastern rite is being exploited by extremist groups for stirring up interconfessional strife and interethnic tension, where the rights of Orthodox communities, which are being forcibly driven out of their churches, are flouted.

We note with profound alarm that individuals who have nothing to do with the faith of Christ and the Holy Church often penetrate into church precincts, sowing ethnic discord within her and creating a threat to her unity. Quite often they find adherents also among the unstable members of the clergy who stoop to dissidence with the Mother Church, as has recently been the case in those same districts of the Western Ukraine.

We resolutely declare that the Russian Orthodox Church, who has been a loving Mother for her multinational children over a whole millennium has always held sacred the apostle's commandment that *there is neither Jew nor Greek, there is neither bond nor free, for ye are all one in Christ Jesus* (Gal. 3. 28), and condemned all preaching of enmity, violence and national exclusiveness.

We call upon you, beloved children of our Orthodox Church, to keep away from all those who sow enmity among peoples, for their works are works of the Devil.

More than 70 years ago, when our land was torn by internece strife, the Primate of the Russian Church St. Tikhon, Patriarch of Moscow, expressed an idea which, we think, should be recalled here: "Nobody and nothing will save Russia from disorder and ruin until the just Lord changes His anger to mercy, until people cleanse themselves from their old ulcers in the font of repentance and through that, become spiritually new human beings similar to a *new man which after God is created in righteousness and true holiness* (Eph. 4, 24).

And now we call upon all faithful children of the Orthodox Church to repent and pray fervently for we believe that a prayer, the power of the spirit released from sinful captivity, can overcome the disorder and sorrows which have afflicted our Motherland. It is precisely for this reason that we call upon every believer to offer up a special prayer for the Church and the Motherland, and we bless all churches of the Moscow Patriarchate to say henceforth the following prayer at the ektene of fervent supplication:

"That Thou lookest at Thy Holy Church with a merciful eye and keepest her unharmed and unshattered by heresies and disorders and guardest her with Thy peace, and we are praying unto Thee, our Saviour, hearken to us promptly and forgive us mercifully.

"That Thou reconcilest the divisions among the peoples of our Motherland, and by the power of the Holy Synod directest all onto the path of peace and fraternal love, and we all say: 'O Lord, hearken to us promptly and forgive us mercifully.'

"Thou Who gave us the commandment to love Thee, our God, and our neighbour, see that hatred, enmity, offences and other lawlessness cease, and genuine love and Thy peace reigneth among the peoples of our Motherland; we are praying unto

Thee, our Saviour, hearken to us promptly and forgive us mercifully."

As we appeal to you to pray fervently for pacification and termination of interethnic conflicts, we ask each one of you to do your best to promote, by a kind word and good deed, the reconciliation of people, mindful of Christ's commandment: *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5. 9).

We conclude this pastoral address with the words of a prayer:

"And now look, the All-Merciful Vladyka Lord, at Thy faithful men. Give them the spirit of wisdom and reason, instill in their hearts the spirit of the fear of God, the spirit of piety and zeal for the glory of Thy Holy name. Guard them against all temptations, seductions and divisions, and, united by love for Thee, their Lord, and for each other, may they perform, unhampered, their mission in establishing the Church of Orthodoxy as One Body of Christ. Amen."

## Decisions of the Bishops' Council

1. The Bishops' Council has heard a report by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, on the situation that had arisen in the Russian Orthodox Church as a result of the exacerbation of interethnic and interconfessional relations in some regions of this country, and a communication about former Bishop Ioann (Bodnarchuk), who is responsible for the schism created in the Lvov Diocese in late October 1989. He called this schism the "Ukrainian Autocephalous Apostolic Orthodox Church of the Graeco-Ukrainian Rite" and proclaimed himself her "primary hierarch". Summoned for a session of the Holy Synod, which was to consider his case, Bishop Ioann refused to report, declaring that he had withdrawn himself from the jurisdiction of the Russian Orthodox Church for good and had already been elevated to the dignity of archbishop by Metropolitan Mstislav Skripnik, head of the so-called Ukrainian Autocephalous Orthodox Church in the USA. As is known, this religious organization had not been recognized by Ukrainian Orthodox bishops in the occupied Ukraine and had been condemned by the Bishops' Council of the Russian Orthodox Church held in March 1942. Bishop Polikarp Sikorsky, as the head of the so-called Ukrainian Autocephalous Orthodox Church, and all her bishops had been defrocked, the priests ordained by them had been recognized as unlawful and all the rights performed by them as devoid of grace. For that reason, "Metropolitan" Mstislav Skripnik has not been in the eucharistic and canonical communion with the Orthodox Churches owing to his uncanonical origin.

In view of the stubbornness and impenitence of Bishop Ioann, who crea-

ted schism, the Holy Synod had to declare at its extended meeting of November 14, 1989, that it had defrocked Bishop Ioann, deprived him of monastic dignity and resolved to consider all offices and rites performed by him after this decision to be invalid, consecrations devoid of grace, and church instructions unlawful. The clerics who had been in church communion with him were barred from divine services until their repentance. The Synod had called upon all Orthodox children of the Church to avoid any prayerful communion with the clergymen barred from divine services, and not to turn to them for performing Sacraments.

The canonical principles state that autocephaly is not established arbitrarily but is granted by the Highest Authority of the Mother Church, that to become autocephalous a Local Church must necessarily have no less than four (at least three) bishops so that a leaving bishop could be replaced by a new one, inducted into the vacated see by the episcopate of this Church, and that one autocephalous Church cannot exist on the territory of another autocephalous Church. Proceeding from these principles and in view of the violations of church discipline provided for in rules 14 and 15 of the Quinisext Council and apostolic rules 12, 15, 16, 31, 35, etc., the Bishops' Council confirms the decision of the Holy Synod of November 14, 1989, concerning former Bishop Ioann (Bodnarchuk) and declares the "Ukrainian Autocephalous Orthodox Church of the Graeco-Ukrainian Rite" proclaimed by him, completely uncanonical.

We call upon all clergymen and laymen, who have consciously or unconsciously, intentionally or unintentionally deviated to the schism, to return to the precincts of the Mother

Church who is now grieving about them.

II. Having heard the report by His Eminence Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations of the Moscow Patriarchate, on Exarchates of the Moscow Patriarchate submitted by him on the Holy Synod's instructions (October 16, 1989), the Bishops' Council

### RESOLVED:

That the Statute of the Exarchates be adopted and inserted into the Statute of the Russian Orthodox Church, now in force, as Section VII and that appropriate amendments be introduced into sections I, V and XII and approved thereafter by the next Local Council.

Viewing the granting by the Statute of the Exarchate of considerable independence to the Ukrainian and Byelorussian Orthodox Churches as a timely measure, prompted by pastoral concern, the Bishops' Council expresses the hope that it will promote the development of the spiritual potential of these Churches.

Taking into account the specifics of the establishment of Exarchates of the Moscow Patriarchate in other countries and also the need to bring the adopted Statute of the Exarchates to conforming with the realities of church life, it should be considered useful to ensure immediate contacts and direct subordination of foreign dioceses of the Russian Orthodox Church to His Holiness the Patriarch and the Holy Synod, without amalgamating them into Exarchates.

Proceeding from this, the church-administrative amalgamation of foreign dioceses into Exarchates becomes invalid. At the same time, all the existing foreign dioceses remain:

- 1) The Argentine and South American,
- 2) the Baden-Bavarian

(FRG), 3) the Berlin and Leipzig (GDR, West Berlin), 4) the Brussels-Belgian, 5) the Viennese-Austrian, 6) The Hague-Netherlands, 7) the Düsseldorf (FRG), 8) the Korsun (France), and 9) the Surozh (Great Britain).

III. The forcible turning of Orthodox believers out of churches by Catholics of the Eastern rite and arbitrary occupation of these churches have by now upset the normal course of life of Orthodox parishes in the Western Ukraine. Orthodox believers' efforts to resolve the conflict at the local level have yielded no results. In accordance with an understanding reached previously with Vatican City, representatives of the Roman Catholic Church and of the Russian Orthodox Church met in Moscow on January 12-17, 1990. In the spirit of brotherhood and mutual confidence the delegations frankly discussed the position of Catholics of the Eastern rite in the Western Ukraine and the consequences of the development of the situation for Orthodox believers. The two sides worked out Recommendations for Normalising Relations Between Members of the Orthodox Church and Catholics of the Eastern Rite in the Western Ukraine. Following approval by the heads of both Churches this document should serve as a basis for real steps towards normalisation of church life in the Western Ukraine.

The Bishops' Council confirms that the Union, established 400 years ago as an attempt to unite the Orthodox and the Catholic Church, did not produce the expected results. On the contrary, it gave rise to a new division. Oriented towards proselytism, the Union served as a means of tearing

off Orthodox believers from their Church, thereby causing suffering and pain to people. It is common knowledge that both Orthodox believers and Catholics of the Eastern rite suffered as a result.

And now that Christians endeavour to translate into life Christ's commandment about unity, we bear witness that a dialogue based on mutual respect and love rather than a Union can bring us to this goal. But for this dialogue to be a success it is absolutely necessary to completely and wholeheartedly reject both in theory and in practice, the methods of uniting Churches which involve a Union, proselytism, violence, suppression of the individual's rights and freedoms, methods which have compromised themselves in history.

At the same time we insist that Catholics of the Eastern rite (the Uniates), just as all other believers in our country, should enjoy equal rights with all citizens, including the right to openly and legally profess their religion.

The theological rejection of a Union does not affect people, neither does it mean intolerance of other convictions. On the contrary, we hold that Catholics of the Eastern rite can and should make their positive contribution to the development of good relations and to the promotion of dialogue between Orthodox believers and Catholics. Therefore we call upon them to realise their responsibility for the present and the future of Orthodox-Catholic relations and immediately put a stop to acts of violence and seizures of the churches where Orthodox believers pray. It is cooperation in the spirit of mutual understanding on the basis of the reached agreements and within

the framework of law, and not acts of outrage and pressure involving use of force, that can serve as a foundation for solving outstanding problems.

The Bishops' Council approves the Recommendations, adopted as a result of negotiations between representatives of the Roman Catholic and the Russian Orthodox Church, and charges the Holy Synod with appointing Orthodox members to a Joint Commission which is to deal with disputed questions arising between Catholics and members of the Orthodox Church in the Western Ukraine.

Protesting against the unlawful actions by the local authorities in the Lvov, Ivano-Frankovsk and Ternopol regions and the ineffectiveness of the measures being taken by regional representatives of the Council for Religious Affairs in their efforts to ensure the rule of law, the Council addresses the governments of the USSR and the Ukrainian SSR with an urgent request to help bring about an immediate cessation of the acts of violence and lawlessness by Uniate extremists, so that the problems existing in relations between Orthodox believers and Catholics of the Eastern rite in the Western Ukraine be settled on the basis of law, taking the interests and rights of both sides into account, without any discrimination whatsoever and with due respect for the understanding reached as a result of the negotiations between the Moscow Patriarchate and the Roman Catholic Church.

IV. That the Tobolsk, Brest and Gomel dioceses be reestablished in view of the growth in the number of parishes in the respective regions of the country.

# TELEGRAM

## to the Chairman of the USSR Supreme Soviet Mikhail Gorbachev

*The Kremlin, Moscow*

Deeply esteemed Mikhail Sergeyevich,

The Bishops' Council of the Russian Orthodox Church, held in St. Daniel's Monastery, Moscow, on January 30-31, 1990, discussed the situation that has developed in the Western Ukraine as a result of the activities of the extremist-minded groups of Catholics of the Eastern rite in that region.

In spite of the understanding reached between the Russian Orthodox and the Roman Catholic Church, providing for a mutually acceptable mechanism of settling the existing conflicts, the Uniates continue forcible seizures of Orthodox churches, which are condemned by these understandings. More often than not they act with the connivance and, in some cases, with the support of local authorities. The latest example of the lawlessness perpetrated by local authorities has been the transfer of the cathedral church in the city of Ivano-Frankovsk to the Uniates, carried out in defiance of law and without the knowledge and consent of the Orthodox community, which used this temple in accordance with the established law.

The seizures of Orthodox churches threaten to upset the process of normalisation of the situation in the Western Ukraine, which was envisaged during the official negotiations between our representatives and a Vatican delegation. What is more, the arbitrary acts committed in that region undermine people's faith in the efficacy of the law and lend confidence to those who rely on force in settling this complex problem. On behalf of our many-million flock, we call upon you to use all your influence to check the development of the conflict which is fraught with unpredictable consequences. We ask you to help bring about an immediate termination of acts of violence and lawlessness by the Uniate extremists and the vacation of the seized churches, so that the problems existing in relations between members of the Orthodox Church and Catholics of the Eastern rite in the Western Ukraine be settled on the basis of law, with due account taken for the interests of the sides, without any discrimination and with respect for the understanding reached as a result of the negotiations between the Moscow Patriarchate and the Roman Catholic Church.

We pray for the success of your activity at this difficult stage of social transformations in our country,

Yours respectfully,

*PIMEN, Patriarch of Moscow and All Russia,  
Members of the Bishops' Council*

Moscow,  
St. Daniel's Monastery  
January 31, 1990

# Recommendations for Normalising Relations Between Members of the Orthodox Church and Catholics of the Eastern Rite in the Western Ukraine

As a result of an exchange of messages between His Holiness Patriarch Pimen of Moscow and All Russia and His Holiness John Paul II, delegates from the Moscow Patriarchate and the Holy See held a meeting in Moscow on January 12-17, 1990. Present from the Russian Orthodox Church were: 1) Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, head of the delegation; 2) Metropolitan Yuvenaly of Krutitsy and Kolomna; 3) Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations; 4) Archbishop Irinei of Lvov and Drohobych; 5) Hegumen Nestor (Zhilyaev), secretary of the delegation. From the Roman Catholic Church: 1) Cardinal John Willebrands, Honorary President of the Pontifical Council for Promoting Christian Unity; 2) Archbishop Edward Cassidy, Chairman of the Pontifical Council for Promoting Christian Unity; 3) Archbishop Miroslav Marusyn, Secretary of the Pontifical Council for Promoting Christian Unity; 4) Bishop Pierre Duprey, Secretary of the Pontifical Council for Promoting Christian Unity; 5) Monsignor Salvatore B. Scribano, secretary of the delegation.

The meeting was keynote by the spirit of brotherhood and mutual confidence, enabling its participants to consider frankly the position of Catholics of the Eastern rite in the Western Ukraine and the consequences arising for members of the Orthodox Church in connection with the development of the situation. The participants in the meeting offered up thanks to the Lord Who honoured them with an ability to arrive at the following conclusions, which constitute the initial step in their joint efforts to settle the existing problems.

1. Reaffirming their Churches' adherence to the principles of religious freedom and recognizing the fact that in conditions of a law-governed state these principles should be realised equally for all on the basis of law, and without any discrimination, both sides consider it necessary to ensure the earliest possible normalisation of the position of Catholics of the Eastern rite in the Western Ukraine.

2. This normalisation should open a

new page in the history of relations between Catholics and members of the Orthodox Church in this region; confrontation and mutual injustice of the past should be overcome in the spirit of sincere forgiveness and reconciliation and replaced by cooperation and joint witness of Jesus Christ, Whom the Church is called upon to laud.

3. This normalisation, carried out in the context of general democratic transformations in the country, should guarantee for Catholics of the Eastern rite the right to religious activity, recognized for all, in accordance with the Constitution of the USSR and Soviet legislation.

At the same time realisation of this right should not be effected without taking into account the rights and legitimate interests of Orthodox and other religious groups.

We hold that Christians in the USSR should make their own contribution to the joint efforts aimed at establishing a law-governed state.

4. In this connection it is extremely important to avoid all unlawful actions, especially those involving violence. Such unlawful actions, which are incompatible with the spirit of Christianity, must be condemned, the more so as they hinder the registration of parishes of Catholics of the Eastern rite.

5. At the same time both sides think that within the framework of existing law, the Catholic communities of the Eastern rite have the right to and possibility of being registered in a way envisaged by law.

6. The Catholic communities thus registered, just as communities belonging to other confessions, have the right to receive cult buildings from the state for free and permanent use without any time-limit, and also build new temples, lease or acquire immovable property.

7. Stating the fact that in some cases parish communities have divided, and both groups—Orthodox believers and Catholics—equally lay claim to an exclusive use of a church, we call upon both sides to overcome mutual claims on the basis of law, without animosity, for the sake of fraternal concord, with due respect for people's free choice, and without any pressure.

8. To deal with practical questions arising in the process of normalisation

of relations between members of the Orthodox Church and Catholics of the Eastern rite, an idea was voiced, supported by all, about the need to set up a joint commission with the participation of representatives of the Holy See, the Moscow Patriarchate, as well as members of the Orthodox Church and Catholics of the Western Ukraine. Each side on the commission should have one or, at the most, two representatives. In its work the commission should proceed from the present agreement and settle disputed questions in the spirit of Christian love and brotherly cooperation. It is necessary to urgently set things right in the churches occupied by Catholics of the Eastern rite without the communities' consent.

9. The community of Catholics of the Eastern rite was formed in the Western Ukraine 400 years ago as an attempt to overcome the split between the Orthodox and the Catholic Church. This attempt did not produce the desired results. Divisions remained over centuries, giving rise to conflicts and causing sufferings to both Orthodox believers and Catholics.

Remaining true to Christ's commandment, *That they all may be one* (Jn. 17. 21), and striving to implement this commandment in their relations, both Churches have embarked on a new road of dialogue, being profoundly convinced that a dialogue, rather than the method of Union, used in the past, will help them settle the problems that cause their division. Such a dialogue has become possible thanks to the new approaches to Christian unity, determined by the II Vatican Council and a number of pan-Orthodox conferences.

Being part of the Catholic Church, the Eastern Catholic Churches, which were established as a result of the union of the past centuries, are guided in their relations with members of the Orthodox Church by the principles formulated by the II Vatican Council, which enable them to become a constructive element in Orthodox-Catholic relations.

Both sides are firmly convinced that these relations, both today and in the future, should be free from any proselytical intentions and mutual suspicion, because it is only in the atmosphere of trust and cooperation that

the two Churches can successfully advance along the road of dialogue.

10. While intensifying efforts aimed at achieving unity, we should discuss the question of organisation of the hierarchical structure of Catholics of the Eastern rite in the Western Ukraine so as to avoid the impression that one hierarchy is set in opposition to another and so that mutual obligations could be jointly fulfilled, obligations

resulting from the theological dialogue between our Churches and from a new type of fraternal relations that have developed between us.

11. Both delegations are to immediately present the above recommendations, adopted in complete agreement, to their respective church authorities. These recommendations are to remain confidential until their approval and are to be published immediately after

such approval. We hope that in a new spirit, which has been witnessed here, Catholics and members of the Orthodox Church in the Western Ukraine will pool their efforts to regulate the process, which, we believe, will bring about a complete normalisation of the situation and contribute to the expansion and deepening of contacts between Catholics and members of the Orthodox Church to the glory of God.

## The Statute of the Exarchates of the Moscow Patriarchate

(suggested to be inserted into the Statute of the Russian Orthodox Church as a separate section)

### VII. EXARCHATES

1. Dioceses of the Russian Orthodox Church may be united into Exarchates on the basis of the national-regional principle.

2. Decision on the establishment or disbandment of Exarchates, as well as on their title, is adopted by a Bishops' Council and subject to further approval by a Local Council.

3. Exarchates are headed by the Exarchs.

### EXISTING EXARCHATES AND THEIR TITLES

4. The dioceses with their deaneries, parishes and cloisters situated on the territory of the Ukrainian SSR canonically constitute the Ukrainian Exarchate of the Moscow Patriarchate.

"The Ukrainian Orthodox Church" is another official name of the Ukrainian Exarchate of the Moscow Patriarchate. The Exarch's title is Metropolitan of Kiev and Galicia, Patriarchal Exarch to All the Ukraine.

5. The dioceses with their deaneries, parishes and cloisters situated on the territory of the Byelorussian SSR canonically constitute the Byelorussian Exarchate of the Moscow Patriarchate.

"The Byelorussian Orthodox Church" is another official name of the Byelorussian Exarchate of the Moscow Patriarchate. The Exarch's title is Metropolitan of Minsk and Grodno, Patriarchal Exarch to All Byelorussia.

### EXARCHATE'S SYNOD

6. Within the precincts of Exarchates the highest legislative, executive and judiciary authority is vested in the Exarchate's Synod acting within the limits determined by the canons and the present Statute.

7. The Exarchate's Synod is headed by the Exarch and consists of five ruling hierarchs, including the Exarch. Members of the Exarchate's Synod are summoned for a session every six months, by turns.

8. The Exarchate's Synod is convened regularly,

at least four times a year, and is accountable to the Holy Synod.

9. The work of the Exarchate's Synod is regulated by the rules analogous to those laid down in Section V, §§ 8-9, 11-13, 16-19, 21-22, with appropriate amendments taking account of the regional nature of such Synod.

10. Decisions passed by the Exarchate's Synod come into force upon their signing. The final approval of these decisions as well as their disaffirmation or alteration are done by the Holy Synod.

11. The duties of the Exarchate's Synod include: concern for implementation of Council resolutions and decisions of the Holy Synod within the precincts of the Exarchate; election of the Exarch, ruling and vicar hierarchs within the precincts of the Exarchate and their presentation for approval by the Holy Synod; presentation to the Holy Synod of the Exarchate's hierarchs for participation in its work as temporary members, by turns, approval of Fathers and Mothers Superior of the cloisters situated on the territory of the Exarchate; settlement of theological, liturgical, disciplinary, pastoral and ecclesiastical-administrative problems of regional significance; addressing of messages to the children of the Church living on the territory of the Exarchate; coordination of charitable, social and peacemaking activity of the dioceses incorporated in the Exarchate; determination of the procedure of elections to diocesan meetings and conferences and of representation quotas for the clergy and laymen; maintenance of ecumenical and inter-confessional contacts within the Exarchate; attendance to matters relating to theological education, catechisation and missionary activity; planning in the field of training clergymen and their assignment; supervision of the work of theological schools; concern for enhancing theological, spiritual and moral standards of the clergy within the jurisdiction of the Exarchate's Synod; supervision of the life of the monkhood; attendance to the publishing activities of the Exarchate; accomplishment of the ecclesiastical-economic and financial tasks common to the Exarchate; concern for the state of architectural and historical monuments at the disposal of the Church on the territory of the Exarchate; concern for social

# AT THE BISHOPS' COUNCIL OF THE RUSSIAN ORTHODOX CHURCH

January 30-31, 1990,  
St. Daniel's Monastery,  
the residence  
of His Holiness the Patriarch  
and the Holy Synod

*The participants in the Bishops' Council meet His Holiness Patriarch Pimen of Moscow and All Russia*



*His Holiness Patriarch Pimen speaking  
at the opening of the Council*

*Metropolitan Vladimir of Rostov and  
Novocherkassk, Chancellor of the  
Moscow Patriarchate, takes the floor*



*At the session. In the front row (from right to left) Archbishops Ioann of Kuibyshev and Syzran, Melkisedek of Sverdlovsk and Kurgan, Makary of Ivano-Frankovsk and Kolomyya*



*The participants in the Bishops' Council examining the draft of the final documents*

*In the assembly hall. Discussing the reports*



security (pensions) of the retired clergymen and church workers.

12. In pursuance of the tasks facing it, the Exarchate's Synod may set up appropriate commissions.

13. The Exarchate's Synod appoints the business manager of the Exarchate, who holds the post of secretary of the Synod.

The secretary's duties include preparation of materials for sessions of the Exarchate's Synod and keeping of session registers.

14. The Exarchate's Synod appoints heads of other institutions, which may be set up to meet the Exarchate's needs.

15. Such institutions are accountable to the Synod of the Exarchate and are under the general supervision of appropriate Synodal institutions.

16. The Synod of the Exarchate approves the Exarchate's budget, estimates drawn up by Exarchate institutions, and appropriate financial accounts.

17. The Exarchate's Synod is the church court of appeal in respect of diocesan courts functioning on the territory of the Exarchate.

## EXARCH

18. Being the ruling hierarch of his diocese, the Exarch heads the administration of the Exarchate.

19. The Exarch's name is to be lauded at divine services in all churches of the Exarchate.

20. The Exarch convenes the Synod of the Exarchate and presides over its sessions. He monitors the passage of documents in the Synod office and the scrupulous implementation of the adopted decisions.

21. The Exarch represents the Exarchate in the Holy Synod as a permanent member of the see.

22. The Exarch's duties are varied. He is obliged to maintain the unity of the episcopate within the Exarchate; to supervise the fulfilment by the Exarchate's hierarchs of their pastoral duties; to recommend hierarchs, clerics and laymen of the Exarchate for patriarchal awards; to settle misunderstandings arising among hierarchs of the Exarchate without resorting to formal court procedures; to consider complaints against hierarchs of the Exarchate; to visit, when necessary, dioceses included in his Exarchate; to supervise the activity of the ecclesiastical institutions within the jurisdiction of the Exarchate's Synod; to address pastoral messages to the episcopate, clergy and laymen living on the territory of the Exarchate; to give instructions to the officials appointed by the Exarchate's Synod; to present clerics and laymen with church awards and bestow a special blessing on them; to grant leaves

(for no more than one month) to the hierarchs of the Exarchate; to act as a plenipotentiary representative before state authorities on matters relating to the Exarchate; to bear responsibility for ecumenical and interconfessional relations within the Exarchate.

## THE ECONOMIC MANAGEMENT DEPARTMENT AND OTHER INSTITUTIONS OF THE EXARCHATE

23. The Economic Management Department of the Exarchate is an ecclesiastical institution which is intended to help the Exarchate exercise its executive authority within its precincts. The Exarch maintains the highest supervision over the work of this department.

24. The work of the Economic Management Department, just as of other institutions of the Exarchate, proceeds in conformity with regulations approved by the Holy Synod.

In view of the adoption of Section VII "Exarchates", the following amendments are to be introduced into the Statute of the Russian Orthodox Church now in force:

1. Starting with the section "Dioceses", the ordinal numbers, given in Roman numerals, should be increased by 1.

2. In § 8, Section 1, the words "the Exarchate's Synod" are to be added, so that the sentence should read as follows: "The rights of church courts are exercised by: the Local Council, the Bishops' Council, the Holy Synod, the Exarchate's Synod and diocesan councils."

3. An appropriate amendment is to be introduced into § 3, Section V, so that § 3 should read: "The Holy Synod consists of the chairman—the Patriarch (Locum Tenens), six permanent and six temporary members—diocesan hierarchs.

4. The words "Metropolitan of Minsk and Grodno, Patriarchal Exarch to All Byelorussia" are to be added to § 4, Section V, so that § 4 should read as follows: "The permanent members in the see are Metropolitans of Kiev and Galicia, Patriarchal Exarch to All the Ukraine; of Leningrad and Novgorod; of Krutitsy and Kolomna; of Minsk and Grodno, Patriarchal Exarch to All Byelorussia", and so on till the end, without further changes.

5. The words "apart from the cloisters situated on the territory of Exarchates" are to be added to § 31, Section V.

6. The words "contributed by Exarchates" are to be added to § 3, Section XII, so that the phrase should read: "the central church budget is made up of the funds contributed by Exarchates, dioceses, stauropegion cloisters..." and so on till the end, without further changes.

# Closing Speech by His Holiness Patriarch PIMEN delivered at the Bishops' Council on January 31, 1990

Brother archpastors,

With the Lord's help we have now completed the discussion of the problem agitating our Church and have adopted, we believe, a number of useful resolutions which will make for a further development of church life and the maintenance of peace and unity within the Russian Orthodox Church and will be of benefit to the Motherland.

As St. Paul the Apostle says, *all things work together for good to them that love God, to them who are the called according to his purpose* (Rom. 8. 28).

Now, dear Vladykas, a great deal depends on our zeal, wisdom and diligence with which we shall get down to implementing the decisions of our Council.

I thank all Your Graces and Eminences for an active participation in the work of the Council, and Vladyka Metropolitan Filaret for his labour in conducting its sessions.

I am asking for your holy prayers.

I declare the Bishops' Council closed.

## TELEGRAM from the Primates of Orthodox Churches to His Holiness Patriarch Pimen

*Moscow*

Staying by a lucky chance in Nicosia as guests of the Sister Church of Cyprus, we consider it our duty to condemn the violations of religious rights and the events now taking place in the Ukraine, spearheaded against the Orthodox clergy, worshippers and holy churches and, on behalf of our Churches, to express our complete support for and solidarity with Your beloved Beatitude and the entire Plenitude of the Sister Orthodox Russian Church. We are always ready to render all possible assistance in a way that Your Beatitude will deem expedient.

We pray unto God to fortify Your God-protected Beatitude in your primatial labours for the good of the Orthodox Church.

With love in Christ

Patriarch PARTHENIOS of Alexandria  
Patriarch IGNATIOS of Antioch  
Patriarch DIODOROS of Jerusalem  
Archbishop CHRYSOSTOMOS of Cyprus

*Nicosia,  
January 26, 1990*

## PATRIARCHAL AWARDS

By ukazes of His Holiness Patriarch Pimen of Moscow and All Russia, in connection with jubilee dates, the following dignitaries were awarded:

Archbishop Pimen of Saratov and Volgograd on the 25th anniversary of his episcopal consecration (January 10, 1990) — Order of St. Daniil, 2nd Class;

Bishop Vladimir of Podolsk, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, on

his 50th birthday (February 1) — Order of St. Vladimir, 1st Class;

Archbishop Antony of Chernigov and Nezhin on the 25th anniversary of his episcopal consecration (February 12) — Order of St. Daniil, 2nd Class;

Bishop Serafim of Penza and Saransk, on his 55th birthday (February 23) — Order of St. Daniil, 2nd Class;

Bishop Amvrosy of Ivanovo and Kineshma on his 60th birthday (March 28) — Order of St. Vladimir, 2nd Class.

# Decisions of the Holy Synod

At its sessions on February 19-20, 1990, the Holy Synod, chaired by the Patriarch,

HEARD: the report of His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, on the resolutions of the Ukrainian Synod adopted on February 8, 1990.

RESOLVED: that the resolutions of the Synod of the Ukrainian Exarchate adopted on February 8, 1990 (Minutes Nos. 1-6) be affirmed and

(1) that His Eminence Metropolitan Leonty of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, be designated Metropolitan of Odessa and Kherson;

(2) that His Grace Bishop Ioanniky of Slavyansk, Vicar of Odessa Diocese, be designated Bishop of Donetsk and Voroshilovgrad;

(3) that His Grace Archbishop Varlaam of Volyn and Rovno be designated Archbishop of Simferopol and the Crimea, Administrator a. i. of Dnepropetrovsk Diocese;

(4) that Archimandrite Varfolomei Vashuk, of the Volyn Diocese, be designated Bishop of Volyn and Rovno with his nomination and consecration to be held in Kiev;

(5) that His Eminence Metropolitan Agafangel of Vinnitsa and Bratslav be relieved of his duties of Administrator a. i. of the Chmelnickij Diocese;

(6) that according to the request of the Synod of the Ukrainian Exarchate, His Grace Archbishop Feodosy of Astrakhan and Enotaevka be designated Archbishop of Chmelnickij and Kamenets-Podolski. Pertaining ukazes to be forwarded.

HEARD: the report of His Eminence Metropolitan Filaret of Minsk and Grodno, Patriarchal Exarch to All Byelorussia, on the sessions of the Byelorussian Exarchate.

RESOLVED: (1) that the resolutions of the Synod of the Byelorussian Exarchate adopted on February 6, 1990 (Minutes No. 1) and on February 16, 1990 (Minutes No. 2) be affirmed;

(2) that according to the resolution of the Synod of the Byelorussian Exarchate His Grace Bishop Konstantin of Pinsk and Brest be designated Bishop of Brest and Kobrin;

(3) that Archimandrite Stefan Korzun, Father Superior of the Zhirovitsy Monastery of the Dormition, Rector of the Minsk Theological Seminary, be designated Bishop of Pinsk and Luninets, with his nomination and consecration to be held within the bounds of the Byelorussian Exarchate;

Pertaining ukazes to be forwarded.

HEARD: the report of His Grace Bishop Aleksandr of Kostroma and Galich on the opening at the Kostroma Diocesan Administration of a theological school for the training of priests and ecclesiastical servers of the diocese.

RESOLVED: that the opening of a theological

school at the Kostroma Diocesan Administration be blessed.

HEARD: the report of His Grace Archbishop Yuvenaly of Kursk and Belgorod on the opening at the Kursk Diocesan Administration of a theological school for the training of priests and ecclesiastical servers of the diocese.

RESOLVED: that the opening of a theological school at the Kursk Diocesan Administration be blessed.

HEARD: the request of His Grace Bishop Aleksandr of Daugavpils, Vicar of Riga Diocese, on blessing his nomination as deputy to the Supreme Soviet of the Latvian SSR from the city of Daugavpils.

RESOLVED: that His Grace Bishop Aleksandr of Daugavpils, Vicar of Riga Diocese, be granted permission to be nominated people's deputy to the Supreme Soviet of the Latvian SSR from the city of Daugavpils.

HEARD: the report of His Eminence Metropolitan Aleksy of Leningrad and Novgorod on the International Seminar held in Leningrad from February 10 to 14, 1990, devoted to the 75th anniversary of the Commission on Scholarly Publication of the Holy Bible (Russian Bible Commission) and on the negotiations in this connection by His Eminence Metropolitan Aleksy with the directors of the United Bible Societies and the Bible societies of the Nordic countries.

INFORMATION: The seminar was organized by the Leningrad Metropoly, the Leningrad State University, the Leningrad Department of Archives of the USSR Academy of Sciences, the North-Western Bible Commission and the Leningrad Association on Research in Slavonic Culture and History of Slavonic Studies with the assistance of the Department of External Church Relations of the Moscow Patriarchate. Great assistance in the preparation and holding of the seminar was given by the Executive Committee of the Leningrad City Soviet which passed a special resolution to include this seminar in the general city plan for international scientific meetings in 1990.

Taking part in the seminar were 73 people from the USSR and 11 from abroad (Norway, Sweden, Denmark, Finland, Great Britain, France, FRG, Western Berlin, the Netherlands, Poland and Bulgaria). Apart from these there were many guests present.

Representatives of the Leningrad Diocese, Leningrad Theological Academy, Moscow Theological Academy, Synodal Library, Department of External Church Relations, Publishing Department, and the Byelorussian Exarchate participated in the seminar on behalf of the Russian Orthodox Church.

Representatives of the Leningrad Community of the Evangelical Christians-Baptists, the Leningrad Roman Catholic Community and the Lutheran Commu-



*Session of the Holy Synod chaired by His Holiness Patriarch Pimen on February 20, 1990*

nity of the town of Pushkino also took part in the seminar's work.

The following scientific institutions of the USSR took part in the seminar: the Leningrad University, Institute of Russian Literature of the USSR Academy of Sciences, UAS Leningrad Department of Archives; UAS Institute of Ethnography (Leningrad branch), Leningrad Department of *Iskusstvo* Publishers, UAS Institute of Linguistics (Leningrad branch), UAS Institute of Slavonic and Balkan Studies, UAS Institute of the Russian Language, Byelorussian University, Lvov University, Tartu University, Kazan University, Gorky Pedagogical Institute, and the Leningrad Department of the Russian Palestinian Society.

The seminar was attended by representative delegations of the United Bible Societies and Bible societies of the Nordic countries, as well as representatives of such big foreign theological and scientific centres as the Sofia Theological Academy, Free University of Berlin, Hamburg University, Trier University, Paris University, and the Slavonic Library of Paris.

A number of Soviet and foreign participants in the seminar represented the Slavonic Bible

Commission of the International Committee of Slavicists.

The Executive Committee of the Leningrad City Soviet was represented at the seminar's business meetings and negotiation by its secretary V. I. Shitarev.

At the final session of the seminar, on February 14, 1990, a memorandum was signed on principles of cooperation between the United Bible Societies and the North-Western Bible Commission, which open new opportunities for cooperation with Bible societies of other countries in solving urgent problems connected with supplying believers of the Russian Orthodox Church and other Churches in the USSR with biblical publications.

The seminar was broadcast by radio and television and covered by the press.

**RESOLVED:** (1) that satisfaction be expressed with the results of the International Seminar devoted to the 75th anniversary of the Commission on Scholarly Publication of the Slavonic Bible (Russian Bible Commission), which contributed to the renewal of serious biblical work in the Russian Orthodox Church as well as to the development

of cooperation among representatives of ecclesiastical and secular science in the field of Slavonic and Russian Bible Studies;

(2) that approved be the results of contacts between His Eminence Metropolitan Aleksy of Leningrad and Novgorod and representatives of the United Bible Societies and Bible societies of Nordic countries as an important step on the way to developing cooperation between the Russian Orthodox Church and the United Bible Societies;

(3) that noted be the ecumenical importance of the seminar which contributed to the development of fraternal dialogue with other Christian Churches of our country on the basis of the Word of God;

(4) that His Eminence Metropolitan Aleksy of Leningrad and Novgorod be thanked for his personal contribution to the preparation and success of the seminar;

(5) that the organizers of and participants in the seminar be thanked for their contribution to the success of this important ecclesio-scholarly and cultural undertaking, opening fresh opportunities in the study and propagation of the Bible in our country;

(6) that gratitude be expressed to Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, and to the employees of the department, for the help given to the Leningrad Diocese to prepare and carry out the seminar;

(7) that the Executive Committee of the Leningrad City Soviet be thanked for its assistance to the Leningrad Metropoly in solving organizational and other questions connected with the holding of the seminar.

HEARD: the report of His Eminence Metropolitan Aleksy of Leningrad and Novgorod, Administrator of the Tallinn Diocese, saying:

"In connection with the increase of work in administering the dioceses of Leningrad and Tallinn entrusted to me, the opening of churches and monasteries, deputy's duties and ecumenical responsibility as President of the Conference of European Churches, I beg Your Holiness and the Holy Synod to assign to me an assistant in administering the Tallinn Diocese in the person of Archimandrite Viktor Pyankov, Dean of the Cathedral of St. Aleksandr Nevsky in Tallinn, as Vicar of Tallinn Diocese with the title Bishop of Tapa."

RESOLVED: that Archimandrite Viktor Pyankov, of the Tallinn Diocese, be designated Bishop of Tapa, Vicar of Tallinn Diocese, his nomination and consecration to be held in Leningrad.

Pertaining ukaze to be forwarded.

CONSIDERED: the organization of pan-ecclesiastical work to prepare a scholarly publication of the Slavonic Bible, as well as to translate Holy Scripture into Russian and other languages of member nations of the Moscow Patriarchate and to study more effective ways of publishing and spreading the Word of God in our country.

RESOLVED: (1) that a Synodal Bible Commission be formed as a successor to and continuer of the Bible Commission of 1915;

(2) that His Eminence Metropolitan Aleksy of Leningrad and Novgorod be appointed chairman of the commission and that he be charged to draw up and submit to the Holy Synod a draft statute and membership list of the commission;

(3) that the said commission be blessed to cooperate with the United Bible Societies.

CONSIDERED: the replacement for the Astrakhan Diocese.

RESOLVED: that Archimandrite Filaret Karagodin, Father Superior of the Dormition Monastery in Odessa be designated Bishop of Astrakhan and Enotaevka, his nomination and consecration to be held in Moscow.

Pertaining ukaze to be issued.

HEARD: the report of His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations, on establishing through the Department of External Church Relations of cooperation between the Russian Orthodox Church and the USSR Ministry of Public Health in the programme to fight alcoholism and narcomania; the beginning of this was the participation in the All-Union Conference of Narcologists in the USSR (Volgograd, October 2-4, 1989) by a delegation of the Russian Orthodox Church headed by Hegumen Irinarkh Grezin of the DECR, to whom the further participation of the Church in the programme was entrusted. To develop the project the Department of External Church Relations held a Soviet-American ecclesiastical seminar on alcoholism and narcomania (Moscow, St. Daniel's Monastery, DECR, October 16-19, 1989), in which a delegation of the Russian Orthodox Church, headed by Hegumen Irinarkh took part; held too was a joint conference of the USSR Ministry of Public Health and the Moscow Patriarchate (Moscow, St. Daniel's Monastery, DECR, November 15, 1989), in which a delegation of the Russian Orthodox Church, headed by Protopresbyter Prof. Vitaly Borovoi, Deputy Head of the Department of External Church Relations, took part.

During the conferences two documents were adopted — the Resolution of the Conference of the USSR Ministry of Public Health and the Moscow Patriarchate and the Agreement on Cooperation by the Moscow Patriarchate and the All-Union Scientific Centre for Medico-biological problems in narcotology of the USSR Ministry of Public Health, submitted for signing, after consideration and affirmation, to the Holy Synod of the Russian Orthodox Church and to corresponding instances of the USSR Ministry of Public Health.

RESOLVED: (1) that approved be the Soviet-American ecclesiastical seminar on alcoholism and narcomania (Moscow, October 16-19, 1989), the participation of the Russian Orthodox Church delegation in the All-Union Conference of Narcologists in the USSR (Volgograd, October 2-4, 1989), and

in the joint conference of the USSR Ministry of Public Health and the Moscow Patriarchate (Moscow, November 15, 1989) and the adoption by them of documents — the Resolution of the Conference of the USSR Ministry of Public Health and the Moscow Patriarchate and the Agreement on Cooperation of the Moscow Patriarchate and the All-Union Scientific Centre for medico-biological problems in narcotology of the USSR Ministry of Public Health;

(2) that His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations, be charged with the signing of the joint conference documents (resolution and agreement) together with the leadership of the USSR Ministry of Public Health and the All-Union Scientific Centre of medico-biological problems in narcotology of the USSR Ministry of Public Health;

(3) that the adopted documents be sent to the diocesan hierarchs of the Russian Orthodox Church and recommendations made to give all-out assistance locally in implementing the programme to fight alcoholism and narcomania, relying on the given agreements with the USSR Ministry of Public Health and the All-Union Scientific Centre of Narcotology.

HEARD: the report of His Grace Archbishop Simon of Ryazan and Kasimov on the appointment of a superior to the Vysha Convent of the Dormition.

RESOLVED: that Mother Nonna Znamenskaya be appointed superior of the Vysha Convent of the Dormition and that she be raised to the rank of hegumenia.

HEARD: the petition of the faithful of the Vladimir-Suzdal Diocese dated February 10, 1990 (1,327 signatures) in defence of Archbishop Valentin of Vladimir and Suzdal;

the petition of members of the executive organ of the Church of St. Constantine in the city of Suzdal dated January 27, 1990, in defence of Archimandrite Valentin Rusantsov;

the petitions of Hegumen Feodor Gineevsky, Hieromonk Irinarkh Nonchin, Hierodeacon Ioann Krotevich, who earlier petitioned for superannuation, to return to the membership of the clergy of the Church of St. Constantine in Suzdal;

the report of His Grace Archbishop Aleksey of Zaraisk, Vicar of His Holiness the Patriarch, who visited Suzdal with the blessing of His Holiness the Patriarch and the Holy Synod on February 3-4, 1990, and others.

RESOLVED: (1) that due to the impossibility of hearing Archimandrite Valentin Rusantsov, who is at present hospitalized, the solution of this question be postponed until his recovery;

(2) that due to the suspension of the ukazes issued by His Grace Archbishop Valentin dated December 7, 1989, and January 18, 1990 (Decisions of the Holy Synod on January 26, 1990—Minutes No. 16, par. 2), Hegumen Feodor Gineevsky, Hieromonk Irinarkh Nonchin, and Ioann Krotevich

may continue to serve at the Church of St. Constantine in the city of Suzdal;

(3) that attention be paid to the fact that in several organs of the press the events which took place in the Parish of St. Constantine were described one-sidedly.

HEARD: the report of His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations, on pastoral ministry at the Korsun and The Hague-Netherlands dioceses of the Russian Orthodox Church.

RESOLVED: (1) that in connection with the cancellation by the Bishops' Council on January 30-31, 1990, of the Exarchates of the Moscow Patriarchate abroad, His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, former Exarch to Western Europe, be released from the post of administrator a. i. of these dioceses;

(2) that until the appointment of diocesan hierarchs to the Korsun and The Hague-Netherlands sees the ad interim administration of the said dioceses be entrusted to His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations.

Pertaining ukazes to be forwarded.

HEARD: the report of His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations, on the visit to Great Britain from January 22 to 29, 1990, at the invitation of His Grace Archbishop of Canterbury Dr. Robert Runcie, by Hieromonk Ioann Ekonomtsev, acting Deputy head of the DECR, and V. A. Chukalov of the DECR, and their participation in the meeting of the Joint Coordinating Commission on developing cooperation between the Church of England and the Russian Orthodox Church.

RESOLVED: (1) that the report be acknowledged;

(2) that the programme of cooperation between the two Churches proposed by the Joint Coordinating Commission be approved;

(3) that it be considered useful to hold bilateral theological conversations in the second half of 1990, its theme, "Divine Creation and Human Creativity", be approved and that His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations, be charged with compiling the list of delegates from the Russian Orthodox Church to the forthcoming conversations and designating the period of their duration;

(4) that cordial gratitude be expressed to His Grace Archbishop of Canterbury, Dr. Robert Runcie and to the Bishop of Oxford, Richard Harris, for their hospitality and attention to the representatives of the Russian Orthodox Church during their stay in Great Britain.

HEARD: the report of His Eminence Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations on the first meeting of the Coordinating Committees of the Churches in the Soviet Union and the National Council of the Churches of Christ in the USA

(NCCC in USA), which took place at the Department for External Church Relations of the Moscow Patriarchate at St. Daniel's Monastery in Moscow on January 30-31, 1990.

INFORMATION: (1) the decision to form a co-ordinating committee was adopted by the working meeting of the leaders of the NCCC in the USA and the Churches in the Soviet Union in February 1989;

(2) participants in the first meeting of the Coordinating Committee from the NCCC in the USA were its members — Dr. William Nottingham, Chairman of the Europe-USSR Committee of the NCCC in the USA (Church of the Disciples of Christ), Dr. Bruce Rigdon, Coordinator of the Coordinating Committee (Presbyterian Church in the USA), Ms. Mary Sue Robinson (United Methodist Church), and Deacon Michael Roshak, Director of the Bureau of the Europe-USSR Committee of the NCCC in USA (Autocephalous Orthodox Church in America); participants in the meeting from the Churches of the Soviet Union: Armenian Apostolic Church—Bishop Tiran Kyuregian; All-Union Council of Evangelical Christians-Baptists—A. M. Bychkov, General Secretary of the AUCECB; Georgian Orthodox Church—Metropolitan David of Sukhumi and Abkhazia, Head of the Department of External Church Relations;

Evangelical Lutheran Church of Latvia—the Rev. Janis Vanago;

Evangelical Lutheran Church of Lithuania—Jonas Klemanas, member of the Consistory;

Evangelical Lutheran Church of Estonia—Vice-Probst Titus Salumya;

German Evangelical Lutheran Church in the USSR —Gundars Bashtiks, Director of the Episcopal Chancellery;

Methodist Church of Estonia—Superintendent Olaf Pyarnamets;

Russian Orthodox Church—Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations; Hieromonk Ioann Ekonomtsev, acting Deputy Head of the DECR; Hegumen Irinarkh Grezin and Father Sergy Bezchasy, referents at the DECR; Protodeacon Vladimir Nazarkin, member of the DECR; and A. S. Buevsky, Executive Secretary of the DECR.

RESOLVED: (1) that the report be acknowledged;

(2) that the working document containing recommendations on priorities of the cooperation programme between the NCCC in USA and the Churches of the Soviet Union in 1990-1991 be approved;

(3) that satisfaction be expressed with the fraternal spirit of mutual understanding and cooperation in which the meeting was held, and which propitiated the achievement of fruitful results that make the participants look with hope to the future and further development of the long-standing traditional contacts between the NCCC in USA and the Churches of the Soviet Union.

HEARD: the report of His Grace Archbishop Kirill

of Smolensk and Kaliningrad, Head of the Department of External Church Relations, on the meeting of the Coordinating Committee of the Joint International Commission on Theological Dialogue between the Roman Catholic and Orthodox Churches, which took place at the DECR in the Moscow Monastery of St. Daniel on April 1-8, 1990.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the meeting held within the bounds of the Russian Orthodox Church and the hope that its results will prove useful for the development of the theological dialogue between the Orthodox and Roman Catholic Churches.

HEARD: the report of His Grace Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department of External Church Relations, on the invitation received from the Evangelical Church in Bavaria and the Evangelical Academy in Tützing, FRG, to attend the International Scholarly Symposium devoted to the millennium of the Baptism of Russ to be held on May 16-20, 1990, on the theme, "Churches in the Context of Diverse Cultures—on the Way to the Third Millennium".

RESOLVED: that, accepting the invitation with gratitude, the following be included in the delegation of the Russian Orthodox Church to the International Scholarly Symposium at Tützing, FRG:

1. Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy, Head of the Education Committee—head of the delegation.
2. Hieromonk Ioann Ekonomtsev, acting Deputy Head of the Department of External Church Relations.
3. Archimandrite Avgustin Nikitin, docent at the Leningrad Theological Academy.
4. Archimandrite Iannuary Ivliev, docent at the LTA.
5. Archpriest Vladimir Ivanov, editor of the magazine *Stimme der Orthodoxie*.
6. Archpriest Vladislav Tsypin, docent at the Moscow Theological Academy.
7. Archpriest Vladimir Fedorov, lecturer at the Leningrad Theological Academy.
8. Father Valentin Asmus, lecturer at the Moscow Theological Academy.
9. Valery Chukalov, a member of the DECR.

HEARD: the letter of the chairman of the Kalinin Regional Soviet relating to the question of returning to the Russian Orthodox Church the former monastery of St. Nil's Hermitage.

RESOLVED: that representatives of the Moscow Patriarchate led by Archbishop Aleksey of Zaraisk, Head of the Economic Management, be sent to meet with the leadership of the Kalinin Regional Soviet, and inspect the condition of the buildings of the complex of St. Nil's Hermitage with the relevant report to be submitted to the Holy Synod.

HEARD: the petition of His Grace Bishop Serafim of Penza and Saransk for the blessing to open the Skanov Convent of the Trinity in the Penza Region.

**RESOLVED:** that the opening of the Skanov Convent of the Trinity in Penza Region be blessed.

**CONSIDERED:** the projects presented in the first round of the competition for the Holy Trinity Memorial Church dedicated to the Millennium of the Baptism of Russ.

**INFORMATION:** 320 projects were entered in the competition. The experts appointed by the Holy Synod at its session on January 2, 1990, made known the criteria defined by the Synod as conditions for the assessment of the competing projects.

1. The church must express by means of architecture and monumental art the themes of the Triumph of Orthodoxy, the thousand years of existence of the Orthodox Church in Russia and her holiness.

2. The church must not only be a place of worship but also a monument of the Millennium of the Baptism of Russ.

3. The church must embody and develop the tradition of Russian church architecture and be equipped with the latest engineering devices.

4. It is desirable that the memorial church compensate in some way for the loss of the spiritual and architectural landmark of the capital destroyed in the 1930s—the Cathedral of Christ the Saviour which was a monument to the victory in the Patriotic War of 1812, but in no way must it be its copy.

5. The inclusion of the memorial church into the landscape of Moscow must merge harmoniously with its architectural aspect as a whole.

Proceeding from the above and guided by the conditions of the competition, after thorough selection, the expert council submitted to the jury 24 projects.

The Holy Synod heard the results of the anonymous questionnaire filled by the public during the exhibition of the projects.

**RESOLVED:** (1) that the following four projects—41, 57, 186, and 203 be selected for the second round of the competition;

(2) that according to the conditions of the competition the names of the winners in the first round of the competition be published after the second round;

(3) that in accordance with the synodal decision of April 11, 1989, the winners of the first round be given diplomas and the prize of 5,000 rubles each;

(4) that the winners of the first round work over their projects, taking into account the desired improvements;

(5) that in the second round the projects must bear an estimate of the cost, the general model and a more detailed presentation of the interior decor;

(6) that the second round of the competition be announced after a talk with the winners of the first round to specify to them their task. That the period of the second round be set from March 1 to September 1, 1990;

(7) that gratitude be expressed to all those who

took part in the first round of the competition for the Memorial Church of the Holy Trinity dedicated to the Millennium of the Baptism of Russ and that each of them be given a special commemorative certificate;

(8) that a catalogue be printed of all the projects submitted for the competition.

The Holy Synod takes note of the fact that according to the conditions of the competition it was desirable that the project should in some way compensate for the loss in the spiritual and architectural aspect of the capital caused by the destruction of the Cathedral of Christ the Saviour, however not one of the submitted projects had answered this aim. The Holy Synod has decided that it is timely and useful:

(1) that the Soviet Government be asked for permission to rebuild in Moscow the Church of Christ the Saviour on its former site;

(2) that a special collection of church funds be made for the restoration of the Cathedral of Christ the Saviour;

(3) that the efforts of public organizations, funds and movements in support of collecting the means necessary for its restoration be blessed.

**CONSIDERED:** the summoning of hierarchs for the summer sessions of the Holy Synod.

**RESOLVED:** that for participation in the summer sessions of the Holy Synod the following hierarchs be summoned:

*Metropolitan Leonty of Odessa and Kherson  
Archbishop Platon of Yaroslavl and Rostov  
Archbishop Khrisanf of Kirov and Slobodskoi  
Archbishop Lazar of Ternopol and Kremenets  
Bishop Afanasy of Perm and Solikamsk  
Bishop Konstantin of Brest and Kobrin*

*PIMEN, Patriarch of Moscow and All Russia*

*MEMBERS OF THE HOLY SYNOD:*

*FILARET, Metropolitan of Kiev and Galicia,  
Patriarchal Exarch to All the Ukraine*

*ALEKSY, Metropolitan of Leningrad and Novgorod*

*FILARET, Metropolitan of Minsk and Grodno,  
Patriarchal Exarch to All Byelorussia*

*YUVENALY, Metropolitan of Krutitsy and Kolomna*

*KIRILL, Archbishop of Smolensk and Kaliningrad, Head of the Department of External Church Relations*

*SIMON, Archbishop of Ryazan and Kasimov*

*VARLAAM, Archbishop of Volyn and Rovno*

*IRINEI, Archbishop of Lvov and Drohobych*

*AMVROSY, Bishop of Ivanovo and Kineshma*

*SERAFAIM, Bishop of Penza and Saransk*

*VLADIMIR, Metropolitan of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate*

## Archimandrite ALEKSANDR MOGILEV Nominated and Consecrated Bishop of Kostroma and Galich

By decision of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod on September 13, 1989, Archpriest Aleksandr Mogilev, Secretary of the Kirov Diocesan Administration and Dean of the Cathedral Church of St. Serafim in the city of Kirov, was designated to be Bishop of Kostroma and Galich after being professed and raised to the rank of archimandrite.

On September 21, the Feast of the Nativity of the Blessed Virgin, in the Domestic Chapel of the Icon of the Mother of God "The Sign" at the hierachal residence in the city of Kirov, Archbishop Khrisanf of Kirov and Slobodskoi professed Archpriest Aleksandr Mogilev under the name of Aleksandr in honour of St. Aleksandr of Svir, and on September 24,



during Divine Liturgy in the Cathedral Church of St. Serafim, raised him to the rank of archimandrite.

On September 26, 1989, after All-Night Vigil in the Patriarchal Cathedral of the Epiphany in Moscow, the nomination of Archimandrite Aleksandr Bishop of Kostroma and Galich was conducted by Metropolitan Vladimir of Rostov and Novocherkassk; Archbishop Valentin of Vladimir and Suzdal; Archbishop Khrisanf of Kirov and Slobodskoi; Bishop Niphon of Philippopolis, representative of the Patriarch of Antioch to the Patriarch of Moscow; Bishop Viktor of Kalinin and Kashin, and Bishop Sergy of Azov, Vicar of Rostov Diocese.

On September 27, the Feast of the Exaltation of the Holy and Life-Giving Cross of the Lord, during Divine Liturgy in the Patriarchal Cathedral of the Epiphany the hierarchs who took part in the nomination and Archbishop Isidor of Krasnodar and the Kuban solemnized the consecration of Archimandrite Aleksandr as Bishop of Kostroma and Galich.

\* \* \*

Bishop Aleksandr (secular name Aleksandr Mogilev) was born on May 18, 1957, in the city of Kirov into a workman's family. In 1977 he finished the Leningrad Theological Seminary, at present he is a 4th-year student of the Moscow Theological Academy (extramural courses). From



*The newly consecrated Bishop Aleksandr being robed in bishop's vestments*

*The hierarchs participants in the consecration of Bishop Aleksandr of Kostroma and Galich (extreme right, first row)*

1978 to 1983, he was the private secretary of Bishop Khrisanf of Kirov and Slobodskoi.

On August 1, 1983, Bishop Khrisanf ordained him deacon and on the following day presbyter. In December of the same year, he was appointed ecclesiarch of the Cathedral Church of St. Serafim in the city of Kirov, in February 1986, Secretary of the Kirov Diocesan Administration, and in November 1987, dean of the cathedral church.

In 1985 he was raised to the rank of archpriest. In 1988 he was awarded a mitre.

In 1979-1987, as a member of ecclesiastical delegations, he travelled to Poland, Romania, France, Turkey, Spain, Italy, Great Britain, Denmark, and Portugal. In 1985 he made a pilgrimage with a group of other pilgrims, to Holy Mount Athos.



## ZEALOTS OF PIETY

### A Good Shepherd



In the spring of 1989 Fedor Ivanovich Goremykin, of Leningrad, presented to the Publishing Department of the Moscow Patriarchate a precious relic he had inherited from his father Archpriest Ioann Goremykin—the epitrachelion of Father Ioann of Kronstadt.

Our story is about the life of Archpriest Ioann Fedorovich Goremykin who had kept safe the relic.

Kolomyagy is a miraculously preserved wooden island in the midst of stony Leningrad. Once upon a time there was a village there, built by the Finns. Hence the name alien to the Russian ear, Kolomyagy, which means "fish mount". The wooden Church of St. Demetrios of Thessalonica built in 1906 is still extant. Close to the sanctuary is a well-kept grave. There repose the remains of Father Ioann. The freshly painted fence and flowers witness eloquently to the love of the parishioners for their pastor.

Over years have passed since the death of Father Ioann, but his memory is still alive. Ioann Fedorovich Goremykin was born on April 17, 1869,

his mother and uncle, a deacon. At fifteen Goremykin finished the Belozersky religious school and six years after, the Novgorod Seminary.

In the book, "Belozersky Religious School—Its Centenary (1809-1909)", by his surname alone there is a note: "A most kindhearted person".

In 1891 the twenty-two-year-old Goremykin was ordained priest to serve in the Church of the Resurrection in the former Belozersky Uezd. There he lived through the First World War, the Revolution, the hard years of the 1920s and 1930s, when churches were destroyed everywhere, bonfires made of icons, and priests repressed. The hearts of people were embittered and hardened.

One evening there was a creak of a waggon by the house. Three peasants entered and said: "Father, there is an order out to imprison priests. Come, we'll hide you in the woods".

Father Ioann lived two weeks in the forest. Many servants of the Church were killed and many were missing. Even then Ioann Goremykin was invisibly protected by the epitrachelion of

in one of the villages of Belozersky Uezd. He was hardly four years old when his father, who was studying at the theological seminary, fell ill and died. Little Ioann was brought up by

Father Ioann of Kronstadt, a gift from the archimandrite of the Belye Lake Monastery of St. Kirill.

Father Ioann met misfortunes calmly.

"He even seemed to rejoice," recalled Fedor Ivanovich, "It means,' he said, 'that the Lord is testing my love of Him.' He himself always consoled the people..."

In 1926 Archpriest Ioann was appointed Dean of the Cathedral Church of Sts. Peter and Paul in Peterhof. There served Bishop Nikolai Yarushevich, subsequently Metropolitan of Krutitsy and Kolomna; their acquaintance lasted to the end of their lives.

In 1940, the Cathedral was closed down. Father Ioann was sent to the Church of St. Demetrios of Thessalonica in Kolomyag where he ministered for 18 years.

In a short while after his arrival, the parish grew tremendously. The people appreciated the wisdom and kindness of their new pastor. A rumour arose that the church would be closed down. One day men in uniform entered the church during Liturgy. The commander showed Father Ioann the order to take the church for a storehouse. Father Ioann interrupted the service, stood in the sanctuary and said firmly: "In this church of God gather people

burdened and in need for the sake of spiritual consolation. And you intend to smash our faith with an ax! No: Destroy, but together with me!"

The church was saved.

On the Feast of St. Nicholas in 1941, fell the 50th anniversary of Father Ioann's pastoral ministry. Old and faded documents have kept the memory of that distant jubilee: "On the occasion of the 50th anniversary in 1941 of the sacerdotal service of the Rector of St. Demetrios's Church in Kolomyag, Leningrad, Archpriest Ioann Goremykin is given the right to celebrate Liturgy with the Holy Doors open up to the Cherubical Hymn. Aleksy, Metropolitan of Leningrad."

During the blockade of Leningrad, Father Ioann received an invitation from one of his sons in Saratov to evacuate, after reading the letter he consulted his parishioners. One woman in black fell on her knees and cried: "Father, to whom are you leaving us? We are orphans without you...". And Father Ioann flatly refused to be evacuated.

It is well known that during the blockade of Leningrad, Father Ioann shared his meagre rations with those in need. And indeed one must have the kindest of hearts to give away to the needy the last crumbs of bread

and a heart overflowing with love.... Archpriest Ioann Goremykin blessed many of the inhabitants of Kolomyag before they left for the front. His son Vasily worked in the rear as chief engineer at a factory. One day Father Ioann summoned him: "How come? Everyone is leaving for the front to defend the Motherland and my son sits in the rear?" This came to the knowledge of the future marshal and Hero of the Soviet Union, L. A. Govorov, and choosing a moment he came especially to Kolomyag to thank Archpriest Ioann.

On October 21, 1946, Father Ioann was awarded the medal "For Heroic Labour during the Great Patriotic War of 1941-1945".

Father Ioann continued to serve as rector of the Kolomyag church till his death in 1958.

A day before his death he felt ill. His daughter Liza did not leave his bedside the whole night.

"Do not watch over me, you will not be able to outwatch," he smiled gently, turned over on the other side, sighed, and seemed to fall asleep... but for ever. Father Ioann was in his 89th year.

Father Ioann is no more but his memory is kept alive by the parishioners. Our Russian Orthodox Church is made strong by such pastors.

## Rebirth of St. Ioann's Convent in Leningrad

The yellowed pages of *Russian Pilgrim*, No. 4, 1909, tell us how the convent on Karpovka was founded.

Father Ioann of Kronstadt planned to establish in St. Petersburg a podvorye of the convent founded by him in his native village of Sura. Through his prayers there appeared immediately donators, builders, and the gifted architect, N. N. Nikonov. In two years a complex of buildings in the Byzantine style was erected beautifully harmonizing with the tranquil surrounding. The con-

vent turned out much larger than it had been planned and Father Ioann proposed that it acquire an independent status. The first of its inhabitants were the nuns of Sura; its first, and last, superior was Hegumenia Angelina.

On December 17, 1902, the Church of the Twelve Holy Apostles, with the side-chapels of the Kazan Icon of the Mother of God and of St. Andrew of Crete, occupying the second and third storeys of the main building was consecrated.

On the ground floor,

apart from household premises there was a chapel dedicated to St. Ioann of Rila—the heavenly patron of Father Ioann, and under it, in the basement—the crypt chapel dedicated to the Prophet Elijah and Empress Theodora, whose names the parents of the priest bore. It was next to the magnificent marble iconostasis, the gilded Holy Doors, the marble altar, to the right of the entrance, that the white marble tomb of Father Ioann was placed. The stained-glass windows, depicting the Saviour and

the Twelve Apostles, added splendour to the interior. The five cupolas were painted with crosses and covered with multi-coloured glaze. A five-tier belfry rose nearby, its big bell weighed 500 poods. On the first floor of the main building were the nuns' cells, a large refectory, the superior's chamber, and a big hall, in which Father Ioann received numerous callers when he visited St. Petersburg.

Today there are no valuable carved marble iconos-

tasis, altar, icons, nor, above all, the tomb itself. Only a square of grey cement marks the spot of burial. In the centre is an iron support, affixed to which are ugly boxes—during the war it served as an air raid shelter.

But people continued to come and pray by the burial place of Father Ioann of Kronstadt. They prayed for the return of the convent to the Church and for the canonization of the pastor.

How much effort was exerted by the believers in writing petitions, in getting documents and permits. And at last the Chapel of St. Ioann of Rila was given to the believers and very soon the Church of the Twelve Apost-

les and the Chapel of Elijah and Theodora as well.

The convent is reviving, restoration work is proceeding, and numerous flowers adorn the once gloomy basement. In the Chapel of St. Ioann of Rila, a new iconostasis is being installed. Craftsmen are putting it together of practically ready made details. The Mother Superior of the Pukhtitsa Convent of the Dormition, Hegumenia Varvara, under whose supervision the work is proceeding, told us that everything necessary was being made in the shops of her convent. The revived convent will be Pukhtitsa's podvorye.

On November 1, 1989, the Feast of St. Ioann of

Rila, the birthday of the pastor of Kronstadt, the chapel was consecrated. Many people stood at the main entrance, decorated with garlands of flowers, in the corridor, on the stairs, and even outside, holding their breath and listening to the singing of the divine service within.

After the Liturgy, which was led by Metropolitan Aleksy of Leningrad and Novgorod, a panikhida was held for Father Ioann of Kronstadt. How often he had walked down this corridor and served in this cosy chapel. And now again his name sounds in the convent.

Metropolitan Aleksy in his address to the congregation noted that the opening of

the convent, to the founding of which Father Ioann had contributed so much effort, was made possible thanks to the labour of the nuns of the Pukhtitsa Convent, as well as of the students of the Leningrad Theological Academy, who had laboured day and night and in two weeks had the chapel ready for consecration. We know how much Father Ioann had done for the people, for Russia. And now the people of Russia are remembering him prayerfully and gratefully.

Again the lampada burns in the holy place and the spirit of love, patience and devotion to Orthodoxy is reviving.

I. SHCHERBAKOV

## A Sydney Church Consecrated

In 1987 a group of Orthodox Christians in the city of Sydney, Australia, petitioned His Holiness Patriarch Pimen of Moscow and All Russia for admittance into the jurisdiction of the Moscow Patriarchate. In this connection a Russian Orthodox Church delegation, headed by Archbishop Iov of Zaraisk (now of Zhitomir and Ovruch), stayed in Australia from August 23 to September 3, 1987. With the blessing of His Holiness the newly organi-

zed Orthodox parish was admitted into the jurisdiction of the Moscow Patriarchate which was witnessed by an act signed on September 2, 1987. The Moscow Patriarchate bought for the community a lot of land with a prayerhouse, dedicated to the Protecting Veil of the Mother of God, in Blacktown, a suburb of Sydney.

In 1989 at the petition of the church council of the Protecting Veil community, headed by its chairman Valentin Dzha-

mirze, Father Vladimir Makeev was sent to minister in the Sydney parish.

From November 28 to December 15, 1989, a Russian Orthodox Church delegation headed by Metropolitan Sergy of Odessa and Kherson (Petrov; † February 4, 1990), was in Australia. On December 10, Metropolitan Sergy, together with Archbishop Gabriel of Australia and New Zealand (Antiochene Patriarchate), consecrated the Protecting Veil Prayerhouse in Blacktown.

# Intrusion

## Pages from the History of Church-State Relations.

### 1917-1919

The revolutionary year of 1917 drew the Russian Orthodox Church as well into the vortex of reforms. Almost 217 years after the demise of Adrian, the last Patriarch of Moscow and All Russia, and nine months after the deposition of Emperor Nicholas II, Metropolitan Tikhon of Moscow and Kolomna was elevated to the patriarchal throne.

The faithful thought that the revival of the patriarchate would consolidate Church unity. They described their "sympathizer, intercessor and leader" in the person of the primate. They believed that in that time epochal for the country the Patriarch's authority would be able to preserve the rich heritage of moral and cultural tradition for their descendants. They hoped that the democratic principles of the two revolutions would inject a fresh stream of truly popular spirituality into the religious life of Russia. However, the ship of the aspirations of the faithful smashed against the coastal reefs of Church-state policy. It took long decades to gather up the wreckage.

The new power assessed the election of Tikhon in its own way, as a threat to its consolidation on the part of an opposing political force. In the person of the Patriarch it despaired above all a spiritual autocrat and heir to the ideas of the dethroned monarch. Under the aegis of the law, an irreconcilable struggle was launched against the supposed threat of "ideological" enslavement of millions.

The postulates of official history unambivalently pontificate on the aggressive counterrevolutionary and antipopular activity of the Russian Orthodox Church during the first years of Soviet government and on the "class-based" malice of the Patriarch. The proof trotted out were chronologically confused facts that were taken out of the historical context of the events and flavoured with "convenient" quotations from messages of the clergy. However, our memory of actual history returns to us other testimonies which enable us to adjudge the developments of those years differently.

The explosion of the revolution rocked all the segments of Russia's population. Unfortunately for the Church, political passions burst into her bosom as well. Intrigues were hatched among the deputies of the Local Council. The confusion was initiated by M. Rodzyanko, the Chairman of the Provisional Committee of the State Duma, who headed a group of the laity. The Provisional Government attempted to buy the favours of the deputies as well. Two million

rubles were allocated to the council. But the attempt to bribe the higher clergy failed. Even because almost a month later it was simply impossible to call the millions of Kerensky government monetary units capital. But success was achieved elsewhere. A week before Tikhon was elected Patriarch and ten days prior to his enthronisation, the former titled noblemen Urusov, the Trubetzkoy, Ukhtomsky, Apraksin and others, having seized the Church rostrum, accepted, on behalf of the Council, a message for the clergy and the faithful in which they declared the socialist revolution the "onslaught of the anti-Christ" and "rampant atheism". However, the provocative sowing did not find fertile soil. Most of the clergy traditionally steered clear of "all politics". It was obvious to everyone who was appealing that "cross and pallisa be raised" against the Bolsheviks. However, the message of the Local Council was enough for the government of the Soviet republic not to enter into a dialogue with the elected Patriarch and highest clergy and to make haste with the decision to localize the Church's activity by force.

The draft Decree on Freedom of Conscience and Church and Religious Societies, which was made public in December 1917, along with the proclamation of democratic freedoms for the faithful, was fraught with the idea of striking a crushing blow to the vital foundations of the Church. The status deprived her of a guarantee of legal protection and the right of a legal person, of property and of acquiring property, and also entailed an inevitable reduction in the number of Church institutions. The attack on the Russian Orthodox Church began before the Decree was endorsed.

The Petrograd Diocese was in the epicentre of the Church-state conflict. The first peal of thunder of the oncoming misfortune struck on January 2, 1918. That day, Archpriest P. Lakhovsky, the Chancellor of the Petrograd Synodal Printing Office, received a prescription from the People's Commissariat for Education:

"This is to inform you that as of January 1 the Synodal Printing Office is placed under the jurisdiction of the Technical Council for the Administration of State Printing Offices Under the Commissariat for Public Education.

"Original signed. Government Commissar P. I. Lebedev-Polyansky."

The prescription was supplemented with an oral

threat by officials that armed force would be applied in the event of non-compliance by the printing office employees. The real reason for the requisition—fear of the printed word of the Church in the capital of the revolution—was veiled by the slogan “property of the people”. All the same, the last printed appeal of the staff-members of the Synodal Printing Office to the Workers of Petrograd came out. It did not contain malicious attacks on Soviet government but merely expressed a feeling of bitter regret for what had occurred:

“We grieve that our printing office, which for 200 years has served the Church of God through printing Holy Scripture and liturgical and religious and moral books, is now being taken away from the Orthodox Church and designated for other, unknown purposes. Forgive us if we have affronted or insulted anyone in any way in our work together with you. We likewise request you to believe that we do not bear malice against you either and only regret and bereave the loss of our beloved printing office for the people, for the faith, for Christ. Forgive us and do not think badly of us.”

A few days later the members of the Auditing Commission of Petrograd informed Metropolitan Veniamin of the closing of the churches under the former city administration and the former Ministry of the Interior, and of the intention to confiscate the buildings of theological academy, seminary and college from the diocese.

Sensing trouble, Metropolitan Veniamin sent a statement to Smolny on January 10. Soviet government perceived it as a “fierce counterrevolutionary protest” by the Vladyka. Let the reader judge whether it was thus:

“To the Council of People’s Commissars in Petrograd.

“The draft decree on the matter of the separation of the Church from the state, which was considered by the Council of People’s Commissars, was printed in the newspaper *Delo Naroda* on December 31, 1917, and in others.

“I consider it my moral duty to tell the people in power at present, to warn them not to implement the proposed decree on confiscating Church property. The Orthodox Russian people has never permitted such encroachments on its holy churches. New sufferings should not be added to the many other ones.

“I think that this voice of mine will be heard. Veniamin, Metropolitan of Petrograd and Gdov.”

In response to the appeal by the Metropolitan, People’s Commissar for State Care Aleksandra Kollontai signed on January 13 Order No. 423 on the requisition of the St. Aleksandr Nevsky Lavra. The decision was accompanied by a threat that Veniamin and his vicars would be evicted from the Lavra. To add greater weight to it, the document of the People’s Commissar was delivered to Bishop Prokopy, Father Superior of the St. Aleksandr Nevsky Lavra, by a detachment of armed sailors and Red Guards.

The next day indignant citizens of Petrograd held a mass meeting of pastors and the laity which adopted a resolution “to firmly state to the people’s commissars that the Orthodox Russian people would not allow property to be confiscated from the monasteries and churches”. The following protest was lodged with the Council of People’s Commissars of the Republic:

“We, Orthodox Russian people, view the attempts to estrange public Church property, which was gathered by many generations of the faithful, and Church shrines, not only as a violation of all righteousness but also as the start of outright persecution of the Orthodox Church and the Orthodox faith.”

As is obvious, this, already public, protest, did not contain counterrevolutionary malice either. However, not it, but a procession in defence of the Lavra, in which thousands took part, halted the illegal actions of the commissariat. Evidently, it suffused the city with the spirit of the February and October revolutions of the previous year.

There were less than six days left until the Decree was to be endorsed. The Church was still being ignored in the discussion of the Draft. The competence of the decree commission in matters pertaining to the future of religious life was personified by M. Galkin, a former priest who was a member of it and who had as much to do with the Orthodox Church at the time as had Iosif Dzhugashvili (Stalin), a former seminary pupil. It so happened that the Church was assigned the role of an unwanted guest in the new state. One should be satisfied with what one was being given.

It was only on January 19, on the very eve of the Decree’s endorsement, that Patriarch Tikhon, rejected by the government, appealed to the parishioners “to join the ranks of religious fighters”. Evidently, the Patriarch was hoping for the best until the very last day. On January 20 the statutes came into effect. We know them as the Decree on the Separation of the Church from the State and the School from the Church. The change in the name of the law when it was made public was not fortuitous. It made it possible to shift the emphasis in the way the statutes sounded in favour of statehood and to interpret their essence unambivalently. Frankly, many government representatives, especially in the localities, did not even give thought to the essence of the division of the Church from the state. Since it is separating, it is not with us. And if it is not with us, it is an enemy. Regrettably, this was the viewpoint held by a number of figures prominent in the Bolshevik Party who called for the immediate “purge” of counterrevolutionary elements under which the entire clergy had been grouped. For example, G. Zinovyev, Chairman of the Petrograd City Soviet, would state unabashedly at the September 1918 city-wide Party conference: “We must win over 90 million out of the 100 million people of Soviet Russia. The others cannot be talked to—they must be destroyed...”

A destructive impulse of revolutionary passion was set in motion.

Church-state relations became especially exacerbated after the appeal of the Local Council of January 25, 1918:

"Rally, Orthodox people, around your churches and pastors, all unite, men and women, old and young, form alliances to protect your cherished shrines... It is better to shed your blood and become worthy of the crown of martyrdom than permit the Orthodox faith to be trampled underfoot by enemies. Be courageous, holy Russ! Go to thy Golgotha!"

This appeal was subsequently one of the main pieces of evidence of the Patriarch's "counterrevolutionary" activities. There were others as well.

On July 19, 1918, the conference of the Conciliar Council headed by Patriarch Tikhon decided to celebrate a panikhida for Nicholas II and the members of the tsar's family who had been shot in Ekaterinburg. In the minutes of the conference the Patriarch himself wrote: "I bless the archpastors and pastors to pray for them in the localities." However, this was not a demonstration of allegiance to the former monarch but merely a tribute paid in keeping with his conscience as a pastor and an act of civil indignation at the immorality of the execution carried out without a trial. For Tikhon, who condemned all violence, there was no difference in those who were killed, whether they were "Red" or "White", just as there was no difference for Bishop Germogen of Tobolsk. Exiled in his time by the tsar and in disgrace, the bishop had made a desperate attempt to save Nicholas II from repression. The attempt was a failure. Germogen was arrested, and then, without an investigation or trial, was tied to the propeller of a steamship and torn to pieces by its blades. The Church prayed for him as well.

Still another accusation of anti-state activity was levelled at the Patriarch. In 1918 he cautioned the clergy and the faithful against celebrating Workers' Day—May 1. But could Tikhon, who strictly fulfilled the canonic precepts of the Church, have acted differently if this day fell on Holy Wednesday, the day of the betrayal of Jesus Christ by Judas? The Patriarch was opposed to any sacrilege. He lodged a protest with the Council of People's Commissars against the mass exhumation of holy relics that had begun, but without results. When he learned of the government's decision to close the Trinity-St. Sergy Lavra, he requested a meeting with Vladimir Lenin, but was refused. Ever more alarming news was coming from the localities. The religious feelings of the faithful were insulted in a refined manner. In Tambov, evidently in fulfilment of the Decree on Monuments of the Republic\*, a monument to Judas

Iscariot was erected with the assistance of the city authorities.

It should be said in all fairness that there were representatives of local government who sympathized with the faithful. In Kostroma, for example, the Soviet of Workers', Soldiers' and Peasants' Deputies, considering the CPC's policy vis-à-vis the Church erroneous, not only permitted and took under its protection the holding of a procession by the laity on February 11, 1918, but also adopted a resolution under which "persons guilty of hooliganism, improper behaviour in churches and an insulting attitude towards religion shall immediately be brought before a revolutionary tribunal".

However, the bitterness of losses and tragedies continued to fill Church life. Monasteries were being closed and age-old shrines destroyed. At times the intoxicating force of power eclipsed human reason and spawned arbitrariness. Metropolitan Vladimir of Kiev was stripped, maimed and then shot. Archbishop Andronik of Perm, who was known for his missionary work in Japan, was buried alive. Patriarch Tikhon sent Archbishop Vasily of Chernigov to Perm to investigate this brutal murder. The archbishop did not return. Upon his departure from Perm he was seized and shot. Nineteen archpriests were killed from June 1918 through January 1919 alone. This is not all, however. In the Commission on Persecutions Against the Church which was set up at the Council, the list of those who had been shot, drowned or crucified by that time was supplemented by 102 priests, 154 deacons and 94 monks and nuns. The number of victims among the clergy was growing with each passing day. How could the Church oppose the terror? With only one thing—prayer. It was decided by a conciliar resolution:

"That an offering of special petitions be made during Liturgy in the churches for those who are now being persecuted for the Orthodox faith and for the confessors and martyrs who have perished... That there be held, on the second Tuesday after Easter, in all the parishes where there were confessors and martyrs who perished for the faith and the Church, processions to the places of their burial, where jubilee panikhidas should be celebrated with glorification of their sacred memory... That blessing be bestowed from the holy council upon all confessors."

However, this ecclesiastical act, too, was qualified by the state as an attempt to ferment hatred towards Soviet government in the faithful. Failing to find understanding among its representatives, and fleeing from persecution by militant atheists, clergymen abandoned parishes en masse. By late 1919 about a third of the episcopacy of the Russian Orthodox Church had left their dioceses. The formation of

\* The Decree on Monuments of the Republic was adopted by the Council of People's Commissars on April 12, 1918, "in commemoration of the great revolution that transformed Russia". The statutes prescribed that decorations be prepared for cities for May 1, that inscriptions, emblems, seals, street names, etc., be replaced by new ones reflecting revolutionary

ideas, and that other measures be taken. The Council of People's Commissars voiced the wish that "the first models of the new monuments" be erected by May 1. (The Great October Socialist Revolution. Encyclopaedia, 3rd edition. Moscow, Sovetskaya Entsiklopediya Publishers, 1987, p. 141.).

Church organisations under the aegis of Admiral A. Kolchak and General A. Denikin that were alternatives to the Local Council hardly came as a surprise.\*

All the same, even in autumn 1919, at the decisive moment of the Civil War, when Moscow was awaiting the arrival of the White Guard armies, Patriarch Tikhon was still hopeful Church-state relations would improve and the Orthodox Church would be preserved. It was at this time that he sent an appeal to the clergy and the faithful, which was unexpected for Soviet government:

"Remember, archpastors and fathers, the Canon Rules and the precepts of the Holy Apostles: 'guard yourselves against those who perpetrate enmity and strife', obey your secular government in external matters, do not give any cause that would justify suspicion on the part of Soviet government, and obey its commands, as far as they do not run counter to faith and piety, for God, according to apostolic

\* The Higher Provisional Church Administration was formed in November 1918 in the city of Tomsk with the support of the government of Admiral A. Kolchak. It was headed by Archbishop Silvestr of Omsk. The members of the Administration were: Archbishop Veniamin of Simbirsk, Bishop Andrei (Prince Ukhomsky) of Ufa, Frs. Ya. Galakhov and V. Sadovsky, Prof. P. Prokoshev and P. Pisarev.

The Stavropol Council and the Higher Provisional Church Administration that was formed by it were set up in May 1919 in the city of Stavropol with the support of General A. Denikin. It was headed by Archbishop Mitrofan of the Don. The honorary chairman was Metropolitan Antony of Kiev and Galich. The members of the Administration were: Archbishop Dmitry (Prince Abashidze) of Tavrida, Protopresbyter G. Shchavelsky, Archpriest Prof. A. Rozhdestvensky, Count V. Musin-Pushkin, et al.

exhortation, should be obeyed more than people."

Did Patriarch Tikhon surmise at that time that the thorny path of the Russian Orthodox Church to its Golgotha would be so long, that hundreds of discordant churches would turn into heaps of silent ruins, that tens of thousands of ruined lives of innocent people would still be sacrificed on the altar of sincere ministry to the faithful? Perhaps he surmised this. All the same, he believed.

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O. VASILYEVA  
P. KNYSHEVSKY

## Is Parish Life Limited to the Churchyard?

"In recognition of the special importance of the parish as a Christian community where the spiritual and moral formation and growth of each member of the Church takes place, the Council links its hopes of the favourable transformation of ecclesiastical life with the rebirth of parish life, which includes Divine Service, diaconia, instruction in the faith, and mutual support of its members.

"Parish life in all its fullness requires the appropriate knowledge and skills of pastors and active laymen. This applies first and foremost to organizing parish charity, mercy and catechization services," it says in the decisions of the Bishops' Council of

the Russian Orthodox Church held on the occasion of the 400th anniversary of the establishment of the Patriarchate.

This and other urgent problems of parish life is the theme of the interview given by the Rector of the Moscow Church of St. Nicholas in Kuznetsy, Archpriest Vladimir Rozhkov, to our correspondent, Deacon Andrei Lorgus.

QUESTION: Father Vladimir, you head one of the largest parishes in Moscow and, of course, you must have gained great experience in reviving parish life...

ANSWER: The attitude to parish life must be changed. It is not a terri-

tory but people, therefore it is very difficult to delineate it—some come to church regularly, others by chance; some go to church on feast days and others every day, and still others only at Easter. And who shall be called parishioners? Only those who are united by liturgical communion and inner parish life as well as outside Christian service. In this case the rector is not only a spiritual guide but the manager of a mission. We have become used to seeing parochial life only within the churchyard. Today the first steps are being taken outside it. The hospital in which our parishioners are looking after the patients has become part of our parish so to say.

In the former parish house, which will be returned to us now, we are opening a home for the aged and it too will be part of our parish.

Here is another example. Not long ago I was invited to a school near the church. The meeting was very warm and the talk most serious. If the communion becomes permanent then the school too will become part of our parish. Not all young people are looking for the joys of this world, many I believe are seeking heavenly righteousness.

**QUESTION:** How can the majority of parishioners who do not take part in social service be involved?

**ANSWER:** This is a topical problem in church life. Here the creative ability of the rector must be manifested. We have become used too much to the former state of affairs. The clergy do not often enjoy any living communion with the parishioners, do not know their lives at all. In order to involve the parishioners more actively in the affairs of the parish, it is necessary to have a clearer idea of their needs.

We clergymen need greatly the help of laymen. We must find and educate such people. Many of the gifted young believers aspire to enter the seminary, in order to become priests, but few desire to help in liturgical service, catechization, charitable works, restoration and repair.

**QUESTION:** In the past the flow of active young people to the parish was restrained by the fact that the church council was often made up of people not belonging to the Church, recommended by the local authorities, and the candidacy of active Church people were often declined...

**ANSWER:** The position is now being improved partly by the New Statute of the Russian Orthodox Church and the decisions of the last Council. However, we are only beginning to get used to the new relationship between rector and the parish council. Only under the new parish council has our life become more active. However, the old parish councils have not been reelected everywhere yet. There are still parishes in which the rector is subordinate to the churchwarden. The New Statute provides for one head in the community, for the authority of the churchwarden to be handed to the rector.

**QUESTION:** What are the possibilities of the rector for rousing the laymen to more active service? Could they be placed under obedience as in a monastery?

**ANSWER:** Obedience is a very

subtle instrument of communion of the confessor with his spiritual child. We must know well the ability and desire of the parishioner, and for this a living human communion is necessary not only in the church but outside it. What can promote this? Common concerns—in the church, hospital, pilgrimages to the Lavra, the Optina Hermitage, and so on. It would be useful to meet parishioners unofficially, over a cup of tea, for instance.

**QUESTION:** Is there a place for such meetings in every parish?

**ANSWER:** In ours not yet. All our plans today come up against inertia—formerly when parish life meant merely divine services and occasional offices, the believers sought communion outside the church, among friends with whom they talked and argued, organized lectures and seminars. Today, not all are in a hurry to emerge from the “underground”, especially the intelligentsia; groups and seminars exist somewhere around the parish.

**QUESTION:** Is it possible that the clergy have not the power to include this elemental movement into the orbit of parish life?

**ANSWER:** We are in great need of active clerics. In our parish the situation is not bad, but it was very difficult for me to introduce, for example, regular visits to hospitals. Some refused at the beginning. The fact is the clergy are not quite ready for service under the new conditions.

Very often the priests live at a distance from the church, even outside the city, and having finished their liturgical service hurry home. Probably half the clergy of Moscow live outside the city. At the same time many priests who live in Moscow are sent to serve in the environs of Moscow, even to the Kalinin, Kaluga, Vladimir and other dioceses. I do not understand the reasons for such appointments by the Church authorities. It does not help to strengthen the parish with which the priest should live a single life.

The rector is deprived of the opportunity to select assistants in conformity with the needs of the flock. The hierarch does not consider his opinion in appointing a second, or third, priest. The rector should have the right to gather round himself like-minded clerics ready to labour diligently, enterprisingly and sacrificially.

Further, say, I have a parishioner whom I could recommend as candidate for the diaconate and later perhaps to the priesthood. But here again it

is not our practice to heed the recommendation of a rector.

We need lay catechists who could serve for instance in the almshouse. There are such people educated right in the parishes. But the missionary road lies for some reason only via the theological schools. And we need the people now and not in four years. We appeal to the laymen, “Help us!” and at the same time close the door in their faces. The past inertia is still evident in the appointments of clerics and church servers. Today ecclesiastical problems are resolved not only by hierarchs but by the parishes.

**QUESTION:** At present the parishes hardly take part in working out the Church's position, and participate passively in the external activities of the Church. Furthermore, the parishes are separated. Neighbouring priests maintain very little contact between themselves. Yet how important this is. I think the efforts of priests should be united in the social sphere, perhaps in some public organization so that the pastors could express their positions in relation to urgent questions of present-day ecclesiastical practice and public life...

**ANSWER:** We are greatly in need of such a set-up. Since the existing diocesan councils are occupied with other questions the majority of the clergy, moreover the laity, have no contacts with them.

At the same time some priests who are longing for social activity, organize arbitrary meetings and seminars which are attended by a casual audience, thus manifesting their wilfulness. The healthy ecclesiastical forces remain socially unconsolidated. To my mind it would be sensible that a proposal be made to create a public organization of the clergy founded on strict ecclesiasticity.

\* \* \*

In a short talk it is impossible to cover all the questions. We hope to continue our talk about important issues in parochial life and we invite our readers to participate.

# Reflections on Church Architecture

Following the well-known events of the early 20th century, church art and, in particular, church architecture practically ceased to exist in Russia. Many of the churches which had been active before the revolution were pulled down or put to a wrong use. Services continued in churches that were quite varied in style and in the time of construction and devoid of quite a few sacred objects which had been transferred to museums. The construction of new churches, with few exceptions, was discontinued and did not resume until quite recently.

After the Great Patriotic War of 1941-1945 quite a number of parishes were reopened. In the 1970s the first publications on the construction of new churches appeared in *The Journal of the Moscow Patriarchate*. In the decades that have passed since the revolution a number of new towns (such as, for example, Komsomolsk-on-Amur) sprang up which had no church buildings at all and in some of the old towns ancient churches did not survive. Under such conditions it was impossible not to launch the construction of new churches which, unfortunately, is marked by scarcity of funds and loss of tradition. In many cases the architecture of new churches is utilitarian and remote from the beauty and richness of forms characteristic of Russian church architecture. Only small unpretentious cupolas and crosses have remained as symbols of the Lord's house. Rare exceptions such as, for example, the Church of St. Nicholas in Novgorod did not "set the tone."

The all-round renovation process which got underway in Soviet society and the celebration of the Millennium of the Baptism of Russ brought about a major upswing in church life. Ancient cloisters and thousands of churches are being returned to the Russian Orthodox Church. It might seem that in a situation where thousands of superb neglected, desecrated and dilapidated churches whose restoration today is beyond the means of both the state and of believers' communities still remain in existence there is no need for new church construction.

However, this is not the case. Today new Russian saints are canonized and important events take place in the life of the people. It has been a tradition from the days of yore to commemorate such events by building new churches.

What, then, should new churches look like? The shortage of funds and materials experienced by Russian master builders in the period of the Mongol yoke and in periods following devastating wars and fires, while affecting the size and splendour of churches, never led to a reduction in the spiritual and artistic quality of their architecture. This was determined both by continuity in the development of the tradition of church construction from the days of Princess St. Olga Equal to the Apostles up to the late 17th century and, in Northern Russia, up to the late 18th century, and by the main feature that distinguishes church

art from secular art, namely, its theological conception and canonicity.

The canons of Christian art are based on the Holy Scripture, church tradition, the divinity of the Holy Fathers, and the sanctified samples which the conciliar consciousness of the Church has recognized as embodying the truth and beauty of divine revelation. Adherence to canon helps keep up a certain level of spirituality, notwithstanding differences in the degree of spiritual devotion of each individual master. The development of the canons of church art and the emergence of new sanctified samples is only possible through fresh inspiration.

It is not accidental that quite a few Old Russian master builders and most icon-painters in Russ were monks. Their creative work was accompanied by fasting and prayer and its result was the ecclesiasticalization of matter—an act of co-creation with God.

Can the interrupted traditions of church construction be restored?

In the first place, it seems expedient to give careful consideration to the experience of reverting to the Old Russian traditions and canons of church art in the mid-19th century after the period of enthusiasm *Academician V. Pokrovsky. The design of the church at the cemetery in Nizhni Novgorod. Early 20th-century drawing*





*V. Suslov. The design of the church with three altars in Lugansk. Early 20th-century drawing*

for classicism and the Empire style. In pre-Petrine Russia, most creators of church art did not leave their names on their creations, being deeply convinced that God is the Creator of all that exists. In the 19th and early 20th centuries, architects were no longer free from aspiration for worldly fame and, to return to the canonicity of church construction, they had to fight down their own striving for self-expression and turn to copying ancient models, even though the choice of the actual model to be followed was determined by the designer's taste. Thus, K. Ton, the architect of the Church of Christ the Saviour, contributed to the spreading of structures in the Byzantine style and A. Shchusev was inspired by specimens of 14th-16th century Pskovian architecture in designing churches. Architects V. Suslov and V. Pokrovsky took Moscow architecture of the 16th and 17th centuries and Vladimir and Suzdal architecture as the model. The creative work of these architects offers a vivid example demonstrating how important the accurate choice of the model is. Apparently, turning to the architectural traditions of the Pskov, Novgorod, Smolensk, Moscow and other Russian lands is justified, above all, in cases where the historical prevalence of a given architectural tradition is manifest.

The enormous cathedrals built by K. Ton in Moscow, Uglich and Tver undoubtedly played a positive part in turning public consciousness to the revival of the traditions of Byzantine church architecture. They, however, are completely devoid of a major distinction intrinsic to Old Russian architecture, i. e., delicate and harmonious blending of church buildings with the urban environment. The Cathedral

of St. Alexander Nevsky in Sofia, built by architect A. Pomerantsev also in the Byzantine style, appears much more organic: the fact is that in Bulgarian church architecture Byzantine traditions were not transformed so markedly as they were in Russia.

Characteristic of quite a few 19th-century structures is a certain degree of eclecticism. The monumental church buildings built in the Byzantine style often have disproportionately small decor borrowed from 17th-century architecture. The "Pskovian" shapes of the churches designed by A. Shchusev not infrequently display somewhat exaggerated expressiveness of line typical of the Art Nouveau style. The revival was nipped in the bud; there is no doubt that the organic assimilation of Old Russian canons along with their subsequent creative development promised excellent results. This is eloquently attested by the designs of V. Suslov and V. Pokrovsky, for example, the memorial church in honour of the Russian servicemen fallen in the war of 1812 built in Leipzig in 1913 designed by V. Pokrovsky.

In comparison with their 19th-century counterparts, present-day architects are, on the one hand, in a worse position, for both building traditions and techniques have not been preserved, the skill in working with natural building material has been lost and the finer details of the know-how in designing and manufacturing traditional structural members have been forgotten. But, on the other hand, 19th-century architects did not have a full notion of the original appearance of quite a few old churches which, having been rebuilt and altered in the period of style architecture, were only restored in the 20th century.

This is where fresh problems arise. It would seem that today there exist numerous highly artistic and highly spiritual specimens of restored 11th-17th century Russian churches. But how authentic is the restoration of the ancient forms, decor elements, colour schemes, and symbolism—the entire artistic and symbolic make-up of a church? For it is one thing when distortions occurring in the process of restoration lead art critics to building wrong theories, and quite another, when they are laid at the basis of the creative work by the Church.

In the programme of the contest two sentences are devoted to the architecture and outward appearance of the church and another half-page, to a list of its main rooms. The rest of the programme, about seven typewritten pages in size, lists various facilities to be provided outside the church proper—underneath the church or round it—such as a conference hall, a foyer, numerous service rooms, dining rooms, a kitchen, a souvenir shop, and a number of workshops. There is no doubt that all these facilities are necessary for rendering services to a large number of people participating in international conferences and church solemnities. It seems essential, however, that the outward aspect of church life should not overshadow the Church's main function, divine service.

The programme breathes vanity and excessive concern for all kinds of modern amenities. Let them all be provided, but only round the church and not underneath it. It may not be out of place to recall the ancient conciliar rule stipulating obligatory placement of the relics of holy martyrs in churches. Later on, it was replaced by the rule of placing an antimension with sacred relics on the altar. Russian Orthodox Church, however, has preserved the tradition of placing burial vaults and tombs under the church floor and next to the walls and altars of a church on its outside. Would it not be better if the church commemorating the whole of our millennial road in Christ stood directly on the Moscow soil sanctified by the remains of unknown righteous people, martyrs and warriors?

Another major question is that relating to the building materials and structural members to be used in the construction of the church. The programme of the contest includes a provision which may have serious consequences: "The memorial church should be built of modern building materials and structural members and faced with brick..." Since bricks are only mentioned here as a facing material, it becomes clear that modern building materials and structural members may mean a metal framework, cast-in-place concrete, and glass. In principle, it is quite obvious what kind of problems brought about the incorporation of this provision in the programme: they are the loss of building traditions and the absence of highly skilled builders. Under such conditions, the construction of a church accommodating 10,000 people in conformity with "the finest traditions of Russian church architecture" is a rather complicated problem. Indeed, the use of modern building materials and structural members facilitates the engineering design and erection of buildings of any shape. But are the losses this will entail really so insignificant as to make it possible for us, yielding to our today's weaknesses, to build a church of a traditional shape from non-traditional building materials and structural members? There seems to be a reasonable objection against this anxiety, namely, that in Russ there were cases when white stone, shell rock or bricks were used to imitate wooden structures. But there is a fundamental difference between the two cases: those buildings from bricks and natural stone not just imitated some of the elements of wooden structures; they remained "wooden" in terms of their interaction with the soil, the environment and the individual. The foundations of such buildings, made of oak piles, acted like the roots of a tree, ensuring free upward movement of underground water. Moving along the fibres of hemp, which was added to the lime mortar, water from the soil together with mineral salts dissolved in it penetrated into the walls. Having reached the top of the building, the water evaporated intensively, which was facilitated by the complex, split-up shapes of the upper parts of churches and bell towers which thus functioned like the crown of a tree. In the course of time the church building,



Academician V. Pokrovsky. The design of St. Elizabeth's Church. Early 20th-century drawing

cemented, as it were, by the "juice of the earth", grew stronger, accreting to the ground. Besides, unlike cement and concrete, lime and natural stone did not hinder natural water and air circulation inside the building, thus ensuring in it a microclimate favourable for people, icons and frescoes.

It is no mere chance that Old Russian churches stand, like trees, on the crests of hills, reinforcing landslide slopes. This physical similarity to a tree has a spiritual meaning as well. Apparently, Old Russian churches most fully embody the idea delineated by the two principal sacred objects of Christianity—the Life-Giving Tree of the Lord's Cross and the cave of the Lord's Sepulchre carved in a rock. To this may be added that brick, whose base is clay—"zod" in Old Russian—is not only the progenitor of the very concept of 'zodchestvo', architecture, but also a symbol of the "dust of the ground" from which man was formed. The Holy Hierarch St. Spyridon Bishop of Tremithus even chose plinth brick to illustrate the dogma of the Holy Trinity by describing its triunity: clay, water, and fire. So it is by no means accidental that these materials—stone, brick, and wood—remained the only building materials throughout the entire millennium.

A church built of concrete and metal, even if it has a traditional shape, is a sculpture and not a living Tree. It actually can stand on a pedestal and not on the ground.

It is even more difficult to arrive at correct understanding of the problem which is so concisely formulated in the two paragraphs of the programme, namely, the elaboration of an architectural design of a church the likes of which have never been built in Russia. For all the remoteness of our present-day architecture and architects from the problems of church construction it is essential, on the contrary, to allot the biggest part of the contest programme precisely to a carefully elaborated theological concept of the church as the Lord's house, an image of the universe, a place of actual unification of the Church Militant and the Church Triumphant.

The church in commemoration of the Millennium of the Baptism of Russ must become an epitome of the spiritual state of our Orthodox Church at the end of this millennium. The Church, alone, in the person of Orthodox theologians and hierarchs, is capable of comprehending the spiritual outcome of the thousand-year-long life in Christ which is to be expressed in the language of architecture.

For the time being the condition stipulated in the programme, "...to express in the language of architecture and monumental art the theme of the triumph of Orthodoxy, the history of our Church and her sanctity, as well as the theme of the millennial existence of Christianity in Russia," orientates architects, in the first place, towards the use of means of artistic symbolism such as frescoes, mosaics, bas-reliefs, etc.

There arises still another problem, that of the absence of a theory of Christian symbolism in modern architecture. The study of Christian symbolism launched by A. S. Uvarov at the end of the 19th century had as its outcome only the posthumous publication in 1914 of the first part of his work, dealing with early Christian symbolism. Few architects and historians of architecture are familiar today with the works of N. Troitsky such as *Russkiy Pravoslavniy Khram v Yego Ideye* (Russian Orthodox Church in Its Idea) and others. Present-day architects have no access to *Novaya Skrizhala* (The New Tables) and even to Volume 4 of *Nastolnaya Kniga Svyashchennosluzhitelja* (Manual for the Clergy) published in 1983, which offers a concise description of the fundamentals of church symbolism. The Russian Orthodox Church developed the theology of icon-painting, church architecture and church singing as an important part of her spiritual culture. This theology, well-studied mostly with respect to icon-painting, still awaits its further examination.

We will deduce from this legacy a few principles which must be followed in modern church construction as well.

1. Inherent in Old Russian church architecture is detailed elaboration of the architectural shapes of the upper part of a church, in particular, its multi-tier and multi-dome design and combination of

*zakomary\** and *kokoshniki\*\** of various shapes—flametlike symbols—which was appropriately developed in the course of time, reflecting the augmentation of the Church Triumphant by the multitude of the saints who have accomplished their paths in the Church Militant.

2. In building a church the Old Russian system of measures was used. This system, just as other metrological systems of the past, is geomorphic and anthropomorphic and ensures harmonious proportionate correlation of all the parts of a church and the creation of an internal and external space commensurate with man, as well as superb acoustics. The Old Russian system of measures makes it possible to organically incorporate Christian numerical symbols in the spatial design of a church.

3. Such elements of the architectural decor of a church as floral, zoomorphic and geometric patterns are not just ornamentation; they are elements of a symbolic language one of whose major functions, which has disappeared from modern architecture, is the protective one: the painted decoration of platbands and lintels, the design of window frames, the portals over the entrances, and the painting of the walls make the church "inaccessible" to the powers of darkness.

4. The flametlike shape of church domes, *zakomary*, *kokoshniki*, platbands, and portals is a symbol that combines two images of fire: the earthly ardour of the soul reaching to God in prayer and the Heavenly Fire sent down in response—the grace of the Holy Spirit nourishing and inspiring the earthly Church.

5. The colour scheme of Old Russian churches plays a major part in the symbolic representation of their dedication, which facilitates the best perception of a church at various distances in any weather and under various lighting conditions. The use of gold, silver, and tile inserts and facing is also included in the system of the symbolic colour scheme of a church.

The revival of the symbolic language of all the varieties of church art in its entirety may contribute to the revival of the spiritual life of our people. But there are no slow-moving centuries ahead of us in which to make this revival come true: this task is already facing us today. To spiritually comprehend the past before entering upon the road towards the future is the objective for theologians, as well as for historians and for architects.

M. KUDRYAVTSEV  
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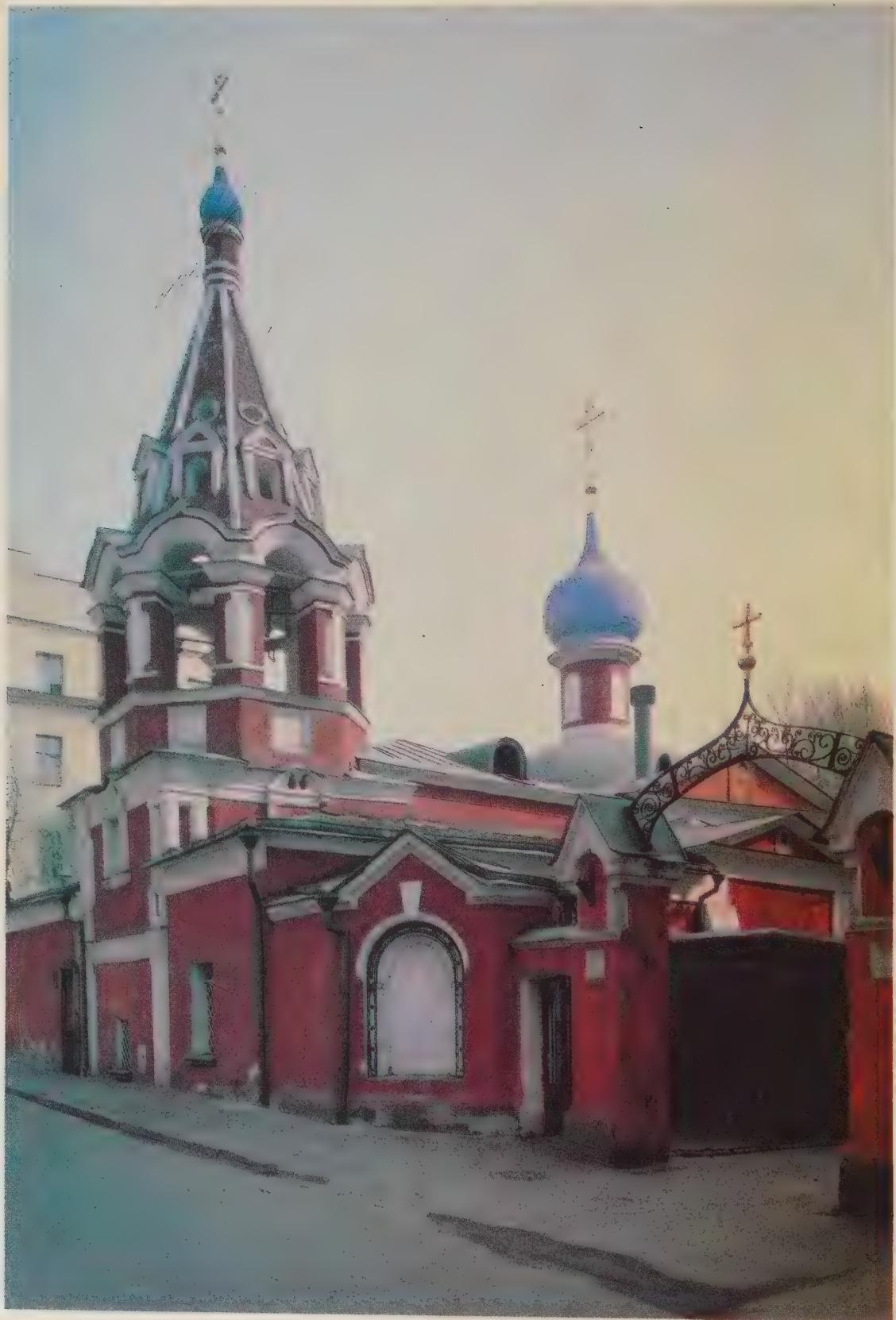
\**Zakomara* (pl. *zakomary*), the parapet over the extrados of the vaulting, conforming in outline to the type and number of vaults and thus dividing the parapet into several arched sections.

\*\**Kokoshnik* (pl. *kokoshniki*), a structural feature, a series of corbelled-out, round or pointed arches arranged in receding tiers for the purpose of supporting the elements of the superstructure.



ST. GEORGE THE VICTORIOUS, MEGALOMARTYR

16th-century icon with scenes  
from the Saint's Life in the margins



The Resurrection Church in Aksakov Lane — the Jerusalem Metochion

JERUSALEM METOCHION  
OPENED IN MOSCOW  
(see article in this issue)



His Beatitude Patriarch Diodoros I  
of the Holy City of Jerusalem  
and All Palestine



Interior of the Resurrection Church



His Holiness Patriarch Pimen  
of Moscow and All Russia  
laying a wreath at the Unknown  
Soldier's Tomb by the Kremlin wall

Dimitry Donskoi Tank Unit  
veterans — guests of the  
Publishing Department  
of the Moscow Patriarchate





Clergymen veterans  
of World War II



PRECENTORIAL COURSES  
AT THE LENINGRAD  
THEOLOGICAL SCHOOLS  
CELEBRATE 10TH  
ANNIVERSARY



First graduates  
of the Precentorial Courses. 1981

Meeting of teachers  
and students of  
the Precentorial  
Courses.  
December 11, 1989





Bishop Paisy of Orel and Bryansk consecrating the Church of St. Michael the Archangel, returned to the faithful





THE KASPEROVSKAYA ICON OF THE MOTHER OF GOD

*From the Dormition Cathedral in Odessa*

# Modern Church Construction: Problems and Initial Experience

In the past three years over three thousand parishes and about two dozen convents and monasteries of the Russian Orthodox Church were reopened. Some of the newly-opened parishes and cloisters have no churches and it is necessary to build them. Church construction was always regarded in Russia as a sacred activity: the Orthodox church together with the divine service conducted in it is a prototype of the ideal state of the world and the individual. Its architecture is full of symbols: not a single of its details is accidental and each element has a certain theological meaning. This gives rise to numerous practical questions related to the organization of construction work, material supply, control, and personnel management.

Last autumn a round table on problems of church construction was held at the Publishing Department of the Moscow Patriarchate. Taking part in it were N. Nedovich, chief architect of the Economic Management of the Moscow Patriarchate; P. Sergeichev, deputy head of the Department for the Restoration, Protection and Use of Monuments of History and Culture of the RSFSR Ministry of Culture; V. Borisov, chief engineer of the Kursk-Belgorod Diocesan Administration; Hieromonk Oleg Cherepanin, rector of the Church of St. Sergy in the village of Tashchchev Pogost, Yaroslavl Diocese, a representative of a typical rural parish; V. Lyapkov, chairman of the section for patronage over architectural monuments at the Moscow City Branch of the All-Russia Society for the Protection of Monuments of History and Culture; M. Grebenkov, an architect; I. Komarova, researcher at the All-Union Scientific Research Institute of the Theory of Architecture and Town Planning; and also V. Selina and G. Bezrukova, activists of the Moscow City Branch of the All-Russia Society for the Protection of Monuments of History and Culture.

Acting as hosts at the round table were A. Makarov, executive editor of *Moskovsky Tserkovniy Vestnik* (Moscow Church Herald), and Ye. Komarov, head of the department of church life of *The Journal of the Moscow Patriarchate*. Published below is a condensed account of the round table.

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**Hosts.** Russian church architecture has traversed a ten-century-long path of development. The historical heritage of the Russian people and its culture cannot be imagined without it. Step by step, the Russian Orthodox Church has not only shaped her own architectural language, but also developed an optimal system of organization, financing and control of construction work.

The year 1918 saw the beginning of a rapid and profound decline: the construction of churches became an extreme rarity in Russia. The established economic structure of the Church turned out to be unnecessary and was dismantled. Occasional repair and construction work during a period of half a century did not contribute anything new to the treasury of Russian architecture.

**N. Nedovich.** Amateurish organization of church construction no longer suits us today when the volume of work has increased dramatically. At present, new structures of economic activity are developing spontaneously and preliminary conclusions can be drawn.

The Economic Management of the Moscow Patriarchate has set up a Restoration and Building Board which grew out of the Board for the Restoration and Building of the St. Daniel Monastery. Today it assists in the restoration of, for example, the Optina Hermitage and supervises a number of other projects. But, apparently, some time will have to pass before it develops into a central building organization. On the other hand, the fact that quite a number of dioceses have begun establishing their own building bodies shows that they are promising. For example, initially the restoration of the Tolga Convent in Yaroslavl was carried on by the Economic Management. Today the Yaroslavl Diocese has instituted its own building board which will probably not be dissolved after the completion of the works now in progress at Tolga, but, rather, it will occupy itself with satisfying the day-to-day needs of the diocese. In my view, a diocesan building board is the most convenient form of organization of construction work at the present stage.

**V. Borisov.** The Kursk-Belgorod Diocese has had such a board since

1985. We have developed a certain structure and the volume of work we have to perform is quite substantial and keeps on growing constantly. Since 1985, over 90 churches have been restored by the board. At present, work is simultaneously carried on at fourteen churches quite a few of which have recently been returned to the Church. The restoration of half of the churches is financed from the centralised diocesan budget and of the other half, from their own funds. The sums allocated by the diocese for wages to the workers of the board alone total upwards of 16 million rubles.

The backbone of the board's collective is made up of highly skilled workers of practically every speciality such as masons, plasterers, carpenters, tile layers, parquet fitters, painters, carvers, gilders, and so on. Teams are formed on a competitive basis and therefore not all of the workers are local residents. Newcomers are at first given jobs of minor importance and subsequently, in case they show themselves good workers, they are assigned key jobs. This helps us get rid of slipshod workers. The labour turnover is low despite the fact that a separate contract is concluded for each restoration project. If construction is financed by the diocesan administration, labour contracts are approved by the bishop. In case it is financed by a parish, the sides make an arrangement by themselves. The engineer of the diocesan building board executes design plans and specifications and prepares an estimate and subsequently he performs on-site in-process and acceptance inspection. If some rural parish lacks funds for financing repair or construction work, it may obtain not only a credit, but also building materials and manpower from the diocese. The credits granted are repaid whenever possible within the space of several years.

**Hieromonk Oleg.** If this is not a secret, what percentage of its income must a parish remit to the diocese for this aid? You say that repairs may be financed either by the diocese or by the parish. But it would be more accurate to say that in any case a parish shoulders all the expenses, for the diocese's funds are formed from the contributions of parishes and the budget of a parish is made up of parishioners' donations. But look who

attends our church. Most of the parishioners are those very people for whom charity funds are instituted, that is, those with incomes below the poverty line. Now, then, do I have to increase the charge for occasional offices and for candles?

But let us assume that the necessary funds have been accumulated. You suggest that I should apply to the Economic Management or to the diocese. I am not sure that the financial difficulties of the parish will be of interest to anyone there: they themselves have to yield a profit and therefore they will charge me a maximum rate. To us, however, each ruble has a greater value than it has at the Economic Management or at the diocesan administration. That is why we aim to hire workers and purchase building materials by ourselves so as to save money.

**M. Grebenkov.** Together with architect Radygin, I had an opportunity to design and build a church in the village of Sukharevo in the Belgorod Region. The project was carried out by specialists, which was a happy exception. The effort resulted in the emergence of a church built in the traditional Pskovian style from traditional materials and using traditional construction techniques. The monthly *Moskovskiy Tserkovniy Vestnik* wrote about it in No. 5, 1989.

We had to invite specialists to design the complex groined vault and the foundation. Top-category brickmasons were invited to erect the building. Not far from the building site there was a brick yard with which we made arrangements for supplying us with bricks. The repair and building board did all the woodwork. The rector, the church council and we architects mobilised our personal connections to procure the necessary materials for the project. Of course, carrying on construction work on a diocesan scale using such primitive methods is impossible.

**V. Borisov.** This was precisely why we switched over to centralised supply. If a restoration project is financed from the diocese's funds, it is supplied with materials from our store-house and furnished with a team of workers. If a parish carries on work on its own, all the same, we aim to ensure that it could be supplied with building materials in a centralised way from the diocese instead of having to look for them no one knows where. For the time being, the diocese purchases everything from shops and wholesale stores for cash. But we are

trying to establish direct contacts with enterprises. For example, we have agreed on part-time lease operation of a small brick yard not far from the Kursk Korennaya Hermitage now being restored. Postulants will be working there during the second shift, making bricks for the cloister. The question of procuring rationed materials, however, is as acute at the diocesan level as it is at the level of a parish. Is the Economic Management in a position to offer any assistance in this matter?

**N. Nedovich.** The question of procuring rationed materials has not yet been solved at the Economic Management either, but certain prospects are already emerging. Thus, we have centralised supplies of gold leaf, sheet copper, and raw materials for candle production, but their volume is insufficient.

**V. Borisov.** The procurement officers of our administration purchase materials well in advance and in lots depending on their availability at stores or on the free market. In case some parish needs something, the rector and the churchwarden may apply directly to us and not waste their efforts looking for what they need elsewhere.

**I. Komarova.** From the practical point of view, the diocesan building board seems to be the optimal form of organization of church construction. It makes it possible to enlist the services of specialists and to concentrate efforts. In the 19th century, diocesan building boards did not exist, but contractual work, an idea of which has been given us by Vladimir Borisov, was spread widely. Whereas the self-reliance method advocated by Father Oleg was not widely used in the past. It is quite obvious that in the Kursk Diocese the old-time method of organisation of construction work with some of its elements replaced by more viable ones has been revived.

**V. Borisov.** In our case, the diocesan administration acts as one customer. This facilitates financing. If we are unable to pay for some kind of work from the diocese's budget at a given moment, the team may be sent to work at a project financed by a parish. In this event the team can wait a while for the payment. This affords an opportunity to manoeuvre our finances.

**I. Komarova.** This is particularly important considering that many churches are architectural monuments and their quick and professional restoration is a matter of nationwide

and not just inner-Church significance.

**Hieromonk Oleg.** I serve at such a church which is a monument of early 19th-century architecture. Its restoration is hampered by lack of funds. We are compelled to choose between restoration of the church as a monument of architecture (restoration of stucco moulding and painting) and such types of work as making a new roof, laying a heating system or fitting new window frames. The fence round the church was destroyed and cattle wandered about the graveyard. What was to be done? Should we restore the 100-year-old grille or put up an ordinary fence? The former alternative costs about 25,000 rubles and the latter, one-fifth of this sum. There is nowhere to expect money from: neither the All-Russia Society for the Protection of Monuments of History and Culture nor the Ministry of Culture will allot anything to an acting church and the building board now being set up in the Yaroslavl Diocese is entirely occupied with restoring the Tolga Convent. We always choose a simplest and less expensive way and rely on the assistance of parishioners and enthusiasts from the All-Russia Society for the Protection of Monuments of History and Culture who have rendered us gratuitous aid several times.

**V. Lyapkov.** Our public section for patronage over architectural monuments at the Moscow City Branch of the All-Russia Society for the Protection of Monuments of History and Culture was set up on the initiative of the noted architect P. Baranovsky in 1971. In 1988 alone, we held 501 *subbotniks\** at restoration projects in Moscow. We also have travelling detachments working in various parts of the country. We perform an ever greater amount of work in restoring monuments which are under the authority of the Church. Voluntary helpers, working gratis, do the most unskilled work in the Optina Hermitage, the Tolga Convent and the Monastery of St. John the Divine, sparing neither time nor effort. Among the voluntary helpers there are quite a few people who are remote from faith. Work in a monastery or a church may become for them a road to the Church. The movement of restorers' voluntary helpers has spread to dozens of cities and towns in

\* Subbotnik is a day of voluntary, unpaid work performed collectively.

various parts of the country. It is of great importance spiritually; however, as for the material aspect, construction work, the resources of the All-Russia Society for the Protection of Monuments of History and Culture alone are insufficient.

**Hieromonk Oleg.** The Church contributes money to quite a few funds such as the Cultural Foundation, the Peace Fund, the Children's Fund and even to the All-Russia Society for the Protection of Monuments of History and Culture. But, if a church is falling into disrepair and its warden is given the medal of the Peace Fund for the reason that he has remitted to it several tens or hundreds of thousands rubles, it is simply a disgrace. The Church must have her own charity funds.

Today the state is returning quite a number of cloisters and churches to the Church. Their restoration costs millions of rubles. But this is a question of elementary ethics: you have taken them away intact, in good condition. Now be good enough to return them in the same condition. We pastors cannot collect money from old women parishioners getting 50-ruble pensions to make up for the state's past mistakes!

**N. Nedovich.** Perhaps, the Ministry of Culture should finance part of the work at projects carried out by the Church?

**P. Sergeichev.** As far as I can see, all building organizations, both Church-operated and those run by the state, are faced with the same problems—those of finances, supply, and rationed materials. The state restoration network also suffers from their shortage. But we have a big design institute which is part of the Rosrestavratsiya system of restoration facilities. It could perform design work to the Church's orders. This idea deserves some hard thinking. I feel that this initiative might be worthwhile.

The Ministry of Culture receives numerous letters with requests for turning over some church or other which is currently among the assets of the Ministry of Culture to the Church. We try our best not to refuse such requests.

So I cannot accept the reproaches addressed to government bodies: it was not our generation that destroyed churches.

**Hosts.** The idea that the state must return church buildings in the same condition in which it received them at one time is reasonable, but where will the state get the money today? To

solve the financial problems, it might be expedient to institute a special church-public fund. It could provide financial aid for those parishes which are unable to revive the churches turned over to them on their own.

**V. Selina.** It would not be a bad idea to set up architectural and engineering courses at the theological schools. This would enable future clergymen to obtain the necessary knowledge. The lives of Old Russian saints offer vivid examples of how monasteries were built by their founders. Thus, St. Innocent himself built brick yards in America and St. Filipp, Metropolitan of Moscow, built the ensemble of the Solovetsky Monastery. Quite a few Russian saints had a competent knowledge of building and architecture.

**N. Nedovich.** At the Economic Management of the Moscow Patriarchate an expert team of architects called upon to render aid to dioceses and parishes whenever necessary has been set up. For the time being, however, requests for its services come mostly from Moscow. The Economic Management has an opportunity to enlist the services of high-skill specialists unavailable in the provinces.

**I. Komarova.** The construction of new churches is a question not even of keeping up the traditions, but of continuing them in a fitting manner. What path the future development of church architecture will take is still unknown today. Naturally, the first churches will be oriented towards the interrupted tradition. Yet one architect will take as the model the Pskovian-Novgorodian tradition, another architect, the Moscow-Yaroslavl tradition and still another one, the tradition of Konstantin Ton. At the present stage imitation of old forms is inevitable, but architects who have enough competence to use old forms are too few. As for architects who would be capable of developing a new church architecture today, there are none nor can there be any as yet. Therefore, I believe it necessary to publish a series of standard church designs. This was practised in Russia at one time.

**P. Sergeichev.** This is a very serious proposal. We will probably try to take part in this publication.

I must say that today the leadership of the Ministry of Culture in general attaches great importance to cooperation with the Russian Orthodox Church.

**N. Nedovich.** Perhaps, one of the first experiences of cooperation of

church and state organizations in the field of construction was the restoration of the St. Daniel Monastery. At the time, the state assisted the Church greatly with supplies. There are also a number of other gratifying examples. This is how I would formulate the conclusion which can be drawn both from these facts and from our present discussion: the times when monuments of church architecture could be divided into "yours" and "ours" is past and gone. Now we must join forces.

*The editorial board would like to express their gratitude to I. Komarova, researcher at the All-Union Scientific Research Institute of the Theory of Architecture and Town Planning, for her kind assistance in preparing this publication.*

## HEGUMENIA NEONILLA

### Mother Superior of the Brailov Convent of the Holy Trinity

On November 15, 1989, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Agafangel of Vinnitsa and Bratslav appointed Mother Neonilla superior of the Brailov Convent of the Holy Trinity. On November 19, during Divine Liturgy at the Cathedral Church of the Nativity of the Mother of God in Vinnitsa, she was raised to the rank of hegumenia and bestowed an ornated cross.

Mother Neonilla (secular name Nina Tikhonovna Yareshko) was born on January 11, 1932, in the village of Gorodishche, now Borznyansk Di-



strict, Chernigov Region, into a family of a priest. She finished secondary school and then a medical college with honours and worked as a doctor's assistant at an ambulance station in Moscow. In 1956 she entered the Pukhtitsa Convent of the Dormition. In 1961 she was admitted by Bishop Aleksey of Tallinn and Estonia (now Metropolitan of Leningrad and Novgorod) to the novitiate and in 1979 she took the veil. On August 27, 1989, she was sent to the newly opened Brailov Convent of the Holy Trinity in Vinnitsa Diocese.

## EDUCATION

### The Opening of the Tobolsk Theological Seminary

On October 22, 1989, the solemnities on the occasion of the opening of the Tobolsk Theological Seminary took place, preceded by a number of other events.

On October 17, Archbishop Feodosy of Omsk and Tyumen, Archpriest Feodor Oleksyuk, Superintendent Dean of the Tyumen Church District; Archimandrite Makary, Rector of the Tobolsk Theological Seminary; Assistant Rector Hegumen Maksim and Hieromonk Vasily, Secretary of the Seminary Council, had a meeting with O. P. Osipov, representative of the Council for Religious Affairs at the USSR Council of Ministers in the

Omsk Region. During their talk O. P. Osipov noted that new possibilities were opening to the revived seminary, of a wide, indeed a Siberian scope. Vladika Feodosy remarked in this connection that in the future a theological academy could be established in Siberia.

On the following day in Tyumen there was a meeting and fruitful dialogue with N. Ya. Zamyatin, representative of the Council for Religious Affairs in the Tyumen Region, and V. I. Erofeev, secretary of the Regional Executive Committee. It must be noted that the requests and needs of the father rector met with under-

standing on the part of the city authorities. The same readiness to assist was expressed by the Chairman of the Executive Committee of the city of Tobolsk, A. G. Efimov. The contacts between the representatives of the Church and State on questions of reviving the Tobolsk Theological Seminary were marked with a spirit of perestroika.

The spiritual and educational undertaking was widely supported by both cultural and scientific circles: the rector of the seminary was invited to a scientific conference on the written language and bookprinting in Siberia organized by the Tyumen

University. Archimandrite Makary read a paper entitled: "The Origin of Church Bookprinting in Muscovite Russia".

At the request of the participants in the conference Archbishop Feodosy and Archimandrite Makary answered numerous questions put to them at the round table.

Among other things the rector told them that school leavers from secularized society were coming to enroll in the seminary and therefore the first task of the seminary was to introduce the new-comers to the ecclesiastical way of life and then help them become worthy pastors of the Church.

Summing up the conference the rector of the Tyumen University remarked that the opening of the Tobolsk Theological Seminary gave hope of widening useful cooperation between the university and theological schools.

On October 22, Archbishop Feodosy assisted by Archimandrite Makary; Archpriest Feodor Oleksyuk; Archpriest Aleksandr Pivovarov, dean of the cathedral; Hegumen Maksim, Hieromonk Vasily and numerous clerics—future correspondence pupils of the seminary, celebrated Divine Liturgy in the Cathedral of the Protecting Veil in the city of Tobolsk. At the end of the service Archbishop Feodosy delivered an address in which he greeted the administrative staff, the teachers, and pupils of the seminary. He wished them blessed success and presented the seminary with the Abalatskaya Icon of the Mother of God, a picture painted by the artist K. Vyshpolsky—"Sts. Cyril and Methodius", and a high relief depicting the Last Supper.

In his response Archimandrite Makary thanked Vladyka Feodosy for his labours to prepare the opening of the seminary and for his good wishes. As a result of the archpastor's activities not only had the number of churches in the Tyumen Region increased from six to 42, but conditions have been created for providing these parishes with educated pastors.

Gratitude was expressed to Archpriest Aleksandr Pivovarov through whose effort the Church of Sts. Peter and Paul has been almost completely renovated in which the classrooms and administrative office will be located, as well as a roomy hostel with every modern convenience.

The rector also thanked the pupils-to-be who, without fear of hardship, had selflessly laboured from the first day of their arrival in Tobolsk.

Then Archimandrite Makary said the Moleben for the Beginning of Studies. Joy at the revival of the Siberian seminary was shared by many faithful children of the Church. Archbishop Aleksandr of Dmitrov, Head of the Education Committee, sent his congratulations and blessing: "On the joyous and solemn day of the opening of the Tobolsk Theological Seminary I cordially congratulate Your Reverence, dear father rector, on this great and significant occasion. I prayerfully wish you that the Tobolsk Seminary, revived through ecclesiastical care, may train worthy pastors of the Holy Church and patriots of our great country. My cordial congratulations to all the teachers and pupils on their first year of studies. With wishes for God's help, success in the forthcoming work and with my blessing...."

The Moscow, Leningrad, Odessa and Byelorussian co-workers in the field of spiritual education wished the Tobolsk Seminary blessed success.

Having read the telegrams from the ambo, Archimandrite Makary emphasized that he and his assistants had arrived from the Lavra of St. Sergy which had educated numerous disciples and sent them on a mission of enlightenment to all corners of Russia where they lit the hearths of spirituality and of Christian education. "I do not dare call myself a disciple and follower of the great Hegumen of the Land of Russia," the rector remarked. "We evidently realize our unworthiness against the background of that spiritual responsibility which falls to the lot of pastors called to teach and train pastors. Only because of obedience to the Holy Church we take upon ourselves this burden, especially difficult in modern conditions, when society is seeking a way out of the present situation and is turning overtly or covertly, consciously or unconsciously, for help to the Church, which has kept the treasure of spiritual wisdom and is ready to communicate it to each seeking the Truth. In this connection much more is demanded of the pupils of the seminary—the future priests whose mission will be to illuminate the darkness of the fallen being, gravitating more and more towards non-being, towards eternal spiritual and moral death. This mission can be accomplished only by a man who clearly sees that the meaning of his life lies in acquisition of the Holy Spirit, one who heals and reforms the soul. To give light to one's neighbour

is possible only for one in whose soul shines the Light of Righteousness, Love and Truth; who has won, with God's help, peace of soul; who has a heart filled with sacrificial love of God and man for whose sake he is ready to suffer and even to lay down his life."

The rector concluded his speech with the words: "It is difficult to say what our seminary is not in need of... but most of all it needs prayer." Thus began the Moleben for Children Beginning Instruction.

After the moleben the rector and all those present turned in prayer to St. Ioann, the Metropolitan of Tobolsk, asking for his blessing and help in their work.

Archbishop Feodosy remarked that the opening day of the Tobolsk Theological Seminary would become a historic date for all Siberia and that it would be remembered by thankful posterity.

*Hieromonk VASILY,  
Secretary of the TTS Council*

## Kursk Diocese

On November 4, 1989, the feast of the Kazan Icon of the Mother of God, Archbishop Yuvenaly of Kursk and Belgorod and V. Vydrov, Chairman of the Belgorod "Charity" Association, inaugurated a Charity Centre in the village of Zimovenki, Shebekino District, Belgorod Region, incorporating a village hospital, a boarding house for the aged to accommodate 15 persons, and the Resurrection Church. The local collective farm and a military unit stationed near by helped to build and reconstruct the structures. The Charity Centre will be serviced by twenty nuns. In 1990, the "Charity" Association and the diocesan administration will allocate 35,000 rubles each for its maintenance.

This event, inconspicuous at first sight, is an evidence of the revival of the Church's social service. Until quite recently, its only form was donations to various foundations, in the first place the Soviet Peace Fund. Is such participation in the activity of foundations the most effective one? Is money the only thing that the Church can give to Soviet society? What should be done to expand the social functions of the Church? These questions cannot but arise in the period of the sweeping reorganisation and democratisation of the country's life, when reserves are being looked for to invigorate and bolster up morally sound forces.

Recently we learned about the first visits to hospitals, children's homes, and boarding houses for the aged by clergymen and laymen. By tending the sick and the aged, our parishioners have at last gone over from mere words and impersonal donations and contributions to purposeful charity, in which they had been unable to take part for a long time.

"In our diocese", Archbishop Yuvenaly of Kursk and Belgorod said, "the first impulse soon began to come to naught: the aid to hospitals and homes for the aged was spontaneous and poorly organized, and, hence, not quite effective. Parishioners' efforts were killed by the general disorganization.

"We decided to concentrate social aid in the diocesan administration, and so, when the chairman of the Belgorod 'Charity' Association suggests



*Archbishop Yuvenaly and clergymen discussing an architectural design of a new Almshouse with representatives of public organizations*

ted last August that we jointly set up a Charity Centre, we answered in the affirmative, hoping for concrete, albeit minor (the hospital and the boarding house are small) results. The contributions made by parishes to various foundations, are all but ineffective. The diocese should have its own programmes for charity, peace-making, restoration of architectural monuments, etc. The first step in this direction was centralization of contributions, which we carried out last year in the spirit of the decisions of the Bishops' Council of the Russian Orthodox Church adopted soon afterwards. Now the parishes of the Kursk Diocese do not make monetary contributions to social foundations and societies; instead, these are transferred to the diocesan administration where they are redistributed for specific acts of charity. This also pre-



*Archbishop Yuvenaly of Kursk and Belgorod visiting the Almshouse*

cludes arbitrary practices by local authorities, such as, for instance, pressure of local government bodies often brought to bear upon church councils. Church funds are now easier to control, and priorities are established for financing various ventures. The second step was the drafting of our own charity programme, which so far includes the two children's boarding houses we have taken charge of, a boarding house for elderly men which will be located in the vicinity of the Kursk Korennaya Hermitage now being restored, and the Charity Centre in Zimovenki...

"More often than not, when he drops his mite into a charity-box, the parishioner does not know where his money will go to: for the maintenance of the temple, the Church of Christ or to some foundation.

"A multitude of new social foundations have been established of late in the Kursk and Belgorod regions," Archbishop Yuvenaly continued. "These appeal to various organizations, including our diocese, for contributions. But in shaping our own charity programme, we rely on its internal resources and do not want to be faced with yet another item of deduction from our parishes, let alone ask for contributions from other organizations. The charity programme will soon become a self-financed venture. For this purpose, the sisterhood of the Zimovenki Charity Centre is getting 20 hectares of land for tilling and turning out its own produce. A large subsidiary farm is being further expanded in our Korennaya Hermitage. This farm is expected not only to provide the brethren with farm produce but also yield profit to be used first for restoring the hermitage and then for the upkeep of the cloister's Asylum."

E. KOMAROV

## Poltava Diocese

For many years Orthodox Christians were petitioning for opening churches in towns and villages of the Poltava region, collecting thousands of signatures and sending deputations to Moscow and Kiev. And in May 1989, a message was received at last from the Council for Religious Affairs at the USSR Council of Ministers about the registration of new Orthodox communities. Churches and prayer houses have been turned over to ten new parishes in the Poltava region.

The first temple to be returned to worshippers has been the Church of St. Nicholas in the township of Dikanka which is universally known from Gogol's stories. The church with the burial vault of the famous Kochubeis and a belfry was closed down in 1963 and placed in charge of the local lore museum. The news of the opening of St. Nicholas' Church was acclaimed by local people. With their assistance the church was made ready for divine services in a brief span of time. On July 16, Bishop Savva of Poltava and Kremenchug ceremonially consecrated the church and celebrated the first Divine Liturgy.

On September 21, His Grace Bishop Savva consecrated the newly-opened Church of the Nativity of the Mother of God in the village of Butovtsy, and on November 19, the Church of the Protecting Veil in the village of Pleshivets.

The great Russian writer Nikolai Gogol, who described the famous Sorochintsy fairs in his works, was baptized in the Church of the Transfiguration of our Lord Jesus Christ in the village of Velikie Sorochintsy. The church, which was built in 1734, and eventually placed at the disposal of the local lore museum, remained all but intact, and on December 10 was consecrated by the archpastor.

Last year, His Grace Bishop Savva also consecrated several other restored temples: the Church of St. Barbara in the village of Varvarovka, the Holy Trinity Church in the village of Pinchuki and the Church of St. Michael the Archangel in the town of Globino. More temples are being returned to the Church, and although they are half-destroyed, the very fact of their return is a great joy for worshippers.

Last year Bishop Savva ordained deacons Ioann Bondar and Petr Gerasimenko presbyters, and Stefan Palyanitsa and Mikhail Panko—deacons.

## Saratov Diocese

Last October, a children's Sunday church singing school was opened in Volgograd on the initiative of the Volgograd vocal ensemble of old and modern music. Its purpose is to revive traditions of moral and music education indissolubly linked with spiritual, aesthetic and national roots.

The school's official founder is the Volgograd branch of the Soviet Cultural Foundation which got in touch with Archbishop Pimen of Saratov and Volgograd.

They drafted a statute regulating organizational and financial issues. The Volgograd Cathedral Church of the Kazan Icon of the Mother of God provided the necessary school premises and undertook to cover 80 per cent of the expenditure involved in the venture, the rest to be contributed by parents.

The school is headed by M. N. Rubtsov, director of the Volgograd vocal ensemble, and Archpriest Aleksy Mashentsev, the dean of the cathedral church and superintendent dean of the Volgograd Church District.

After entrance examinations upwards of 100 children between 8 and 12 years of age were admitted to the children's class and between 16 and 25—to the gymnasium class. The instructors will teach them the fundamentals of the traditional Russian vocal art, the art of choral singing, precentor's art, solfeggio, theory of music, the Church Rule, the Church Slavonic, Biblical history. The two-year course of study will consist of 320 academic hours in the first year and some 400 hours in the second one. Lectures on the fundamentals of the moral and aesthetic education are given for parents of the children attending the school. The teaching staff includes leading Volgograd specialists.

The Volgograd initiative has been supported by people's deputies of the USSR: Academician Dmitry Likhachev, Chairman of the Board of the Soviet Cultural Foundation, and Metropolitan Pitirim of Volokolamsk and Yuriev, as well as by the Volgograd public.

The opening of the Sunday school in Volgograd will promote the revival of the undeservedly neglected Russian vocal and spiritual culture—our national legacy.

Archpriest ALEKSY MASHENTSEV

## Radonitsa—the Commemoration of the Dead

Christ is risen!

Dear brothers and sisters,

On Tuesday of St. Thomas' Week the Russian Orthodox Church commemorates the dead. This pious custom is called Radonitsa. The *radonitsa* derives from *radost* (joy) because usually on this day, after commemoration of the dead in the church, the believers go to the graves of their near and dear ones to share with them the joy of the Risen Saviour. The profound meaning of this pious custom lies in the fact that after the bright days of Easter Holy Church hurries to share her joy with the dead too in the hope of beatific Resurrection. This joy was transmitted to the dead by our Lord Jesus Christ Himself Who descended into Hell in order to preach victory over Death. "Why did our fathers establish that we gather at the cemetery?" asks St. John Chrysostom and himself replies: "Because today Jesus Christ descended into Hell to the dead." It is clear from these words of the great teacher, who lived in the 4th century, how old is the custom of commemorating the dead after Easter.

The Church Rule permits the renewal of the commemoration of the dead, interrupted during Holy and Easter weeks, from Monday of St. Thomas' Week.

*The God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead, but of the living for all live unto him* (Lk. 20. 37-38). Thus the Holy Evangelist St. Luke quite explicitly says that physical death does not end the personal being of man. Man created in the image of the Eternal God is immortal, he is destined for immortal life; as it says in the Wisdom of Solomon: *Because God did not make death* (1. 13). The souls of the dead continue to live after death and their lives are bound with the lives of the people on earth. This refers to the Christians to a still greater degree. Each Christian, according to the teaching of St. Paul, is a member of the Church and all the believers make up the Church, which is the Body of Christ. The Head of the Church is Christ (Eph. 1. 23;

Col. 1. 18; 1 Cor. 12, 27; Rom. 12. 5). Thus all the believers, both living and dead, are bound together by our Lord Jesus Christ and His all-affective grace.

Faith and love are the two spiritual bonds which unite the living and the dead. Faith unites the present and the future, the visible and the invisible. Faith unites man with the invisible God, with the invisible angelic world, and with the souls of his near and dear ones that passed away.

Love, which unites people on earth and often makes them sacrifice their lives for the beloved ones, goes beyond the grave. Love is immortal, it does not die, as St. Paul says: *Charity never faileth* (1 Cor. 13. 8). Love is not self-centred, on the contrary, it strives to spread outside. The manifestations or fruits of love are sympathy, good deeds, and prayer.

Sympathy is sharing the feelings of one's neighbour, of his pain and sufferings. If the soul has not lost Divine Love then, no matter where it might be—beyond the grave or here on the earth, it cannot fail to feel immediate concern for the souls that are close to it, wherever they might be. The living and the dead, as members of the one spiritual Body of Christ, His Church, are in mutual living relationships and sympathy for each other: *whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it* (I Cor. 12. 26).

The Church constantly calls upon all her children living on earth to do good deeds, inasmuch as St. James says: *Faith without [good] works is dead* (Jas. 2. 26). Good deeds on behalf of the dead, in their memory, bring benefit not only to the one who does them or to the recipient, but also to the dead in whose names they are performed. This is witnessed by the experience of the entire Church. St. John Chrysostom says: "Honour the dead with charities and good deeds for this will promote deliverance from eternal torments."

The Holy Apostles James and Paul (Jas. 5. 16; 1 Tim 2. 1) behest us to pray for one another and for all men irrespective of place, time or other circumstances. Any prayer from us to God

\* The sermon was delivered in the Church of St. John the Divine of the Leningrad Theological Academy on May 9, 1989,

including prayer for our fellow-men, living or dead, can be powerful and effective only when it is offered in the name of our Lord Jesus Christ Who is the Mediator between God and men (1. Tim. 2. 5). The Saviour Himself witnesses to this saying: *If ye shall ask any thing in my name I will do it* (Jn. 14. 14).

A personal, private prayer of a Christian for the dead has great significance, but especially important for the dead is the prayer offered during Liturgy, the Eucharistic prayer: it adds to and completes personal prayer.

The Eucharistic rite is above all common joint prayer, because all pray together in the church for all the people. The "we" of prayers signifies not only the plural but above all spiritual unity of the Church, the indivisible integrity of prayerful appeal. In her prayers the Church strives to mention by name all her members, both glorified and the weak, the living and the dead. And it is in this naming of all those for whom the people of the Church want to and must pray that the principle of personality is blessed and confirmed. The naming of the living and the dead during the Eucharistic prayer signifies the assertion of each individuality in the One and Whole Body of the Church. The liturgical commemoration of the dead with the taking out of particles from the prosphora, has a deep significance and special meaning. The Blessed Simeon, the Archbishop of Thessalonica, says that during the sanctification and consubstantiation of the Holy Gifts the particles offered for someone and lying by the Holy Gifts on the discus partake of their sanctification. When immersed in the Chalice the particles are united with the Blood of Christ and therefore the souls for whom they are offered also receive grace.

The immersion of the particles in the Chalice is accompanied by the priest's prayer: "Wash, O Lord, the sins of those commemorated here with Thy Holy Blood, and through the prayers of Thy saints." St. Nicholas Cabasiles explains

what takes place: "The souls of the commemorated ones are cleansed and receive remission of sins through the prayers of the priests and by the intercession of the Gifts. Inasmuch as the souls of the dead no longer sin and do not add fresh offences to the former ones, they either become completely free of guilt or, at any rate, constantly decrease the gravity of sins committed." By receiving remission of sins the souls of the dead improve their condition and become more able to pray for those living on earth. Thus in the Church of Christ there is a wonderful continuous circulation of love, lofty mutual assistance, and God's abundant and unlimited mercy shining forth.

Today is a special day when many people are experiencing great sorrow and great joy at the same time. Sorrow because of the death of near and dear ones, of the great numbers of those who perished in the last war. And joy not only because we are on the threshold of the 45th anniversary of Victory, when our people were freed from the threat of annihilation and enslavement, but also because the whole of our Church, all of us, are offering prayers for all those who gave their lives for the Faith, Motherland, and Christ's Truth. Today we are sharing with them our joy of the Resurrection, we are rejoicing in Him Who vanquished Sin and Death and gave all of us unshameful hope for resurrection. Today through prayer for them and good deeds on their behalf we can respond with our mutual love to those who had given their lives so that our life today might flow in freedom and plenty.

Dear brothers and sisters, let us offer up fervent prayers to the Life-Giver Christ for every Christian soul, for all the dead in the hope of resurrection and Life Eternal so that the Lord may forgive them all their sins and lead them into His everlasting Kingdom. Amen.

S. RASSKAZOVSKY,  
teacher at the LTS

## Prayer from the Heart

### The Fifth Sunday after Easter, of the Samaritan Woman

Christ is risen!

The Lord sat by the well talking to a Samaritan woman about lofty Christian truths—the living water, that is to say the Holy Spirit, and the worship of God, sincere wor-

ship. The essence of this talk is contained in short in the following words: *God is a Spirit: and they that worship him must worship him in spirit and in truth* (Jn. 4. 24).

Dear brothers and sisters, first of all we must learn to pray cor-

rectly in spirit and in truth. From the pages of Holy Scripture we often hear the call of the Lord: *My son, give me thine heart* (Prov. 23. 26); "Sing in your hearts prayers to the Lord, Let us have our hearts on high". All these calls speak of the fact that our personal

worship of God must come from the heart, be spiritual, and that we must cite a prayer with a feeling of sincere reverence and love. In order to pray from the heart one must say the words slowly so that the heart may respond to them. Children, when learning to read, at first read slowly. Before God we are pupils of the preparatory class hardly able to prattle the prayers. We must pronounce the words of the prayers pondering over their power. Each word has its own power, in this is its spirituality, and the Word of God is Truth. The words of a prayer act upon our feelings and make us repent of our sins, thank God, and praise Him. The names of the saints must be pronounced with heartfelt warmth. By thus praying, according to the Apostle, we are praying in the Holy Spirit (Eph. 6. 18). A prayer in spirit and in truth can

banish from the soul the gloom of passions. Every word of a prayer spoken from the heart is heard and fulfilled by the Lord. A fervent prayer makes a cold heart warm and tender, teaches to love God and improves a man. Every one of us have defects, but say a sincere prayer and the Lord will transform you with his power of grace. Especially attentively and mediatively read Psalm 51. *Have mercy upon me, O God.*

The famous missionary of Altai, Archimandrite Makary Glukharev, before the beginning of Liturgy in the monastery church went among the people, moving gradually from place to place teaching each to pray to God ardently and with zeal. A former pupil of his recalls thus the Lord's Prayer: "The Father Archimandrite approached me and said: 'Well, how art thou praying? Let us stand

together and pray. Repeat after me—'Our Father Which art in Heaven.' I repeated. But he: 'No, no, say it with greater zeal from your heart', and raising the tone of his voice he recited: 'Our Father Which art in Heaven' I repeated attentively and with feeling. 'No, no, put more zeal, firmness', he said. 'Our Father Which art in Heaven'. My heart began to beat faster, I raised my voice and from the bottom of my heart cried: 'Our Father Which art in Heaven'. And my eyes were filled with tears... 'That is the way, now pray, pray', he said approvingly and went on to the other worshippers."

Thus let us pray too, in demonstration of the Spirit and of power, and not mumble. Amen.

Archpriest TIKHON PELIKH († 1983)

## Archbishop Faddei Uspenski

Archbishop Faddei (Ioann Vasilievich Uspensky) was born on November 12, 1872, in Nizhni Novgorod Gubernia. In 1896 he graduated from the Moscow Theological Academy with the degree of Candidate of Theology and was admitted to the postgraduate courses at the academy. In 1897 he was professed in the city of Kazan by Bishop Antony of Cheboksary, Rector of the Kazan Theological Academy, ordained hieromonk and sent to teach at the Smolensk Theological Seminary.

From 1898 he was assistant rector of the Minsk Theological Seminary, from 1900, teacher at the Ufa Theological Seminary. In 1901 he received the degree of Magister of Theology. From 1902 he was the assistant rector and then rector of the Ufa Theological Seminary in the rank of archimandrite; in 1903, rector of the Olonets Theological Seminary. On December 21, 1908, he was consecrated Bishop of Vladimir-Volynsk, and made Vicar of Volyn Diocese. From 1919 to 1922 he ad-

nistered the Volyn Diocese, from 1922 to 1927, the Astrakhan Diocese. He was Archbishop of Pyatigorsk and then of Saratov. From 1928 Archbishop of Kalinin and Kashin, and from 1936 Archbishop of Kostroma.

From 1937 he did not administer any diocese. He died on January 2, 1942, in the city of Kalinin from heart attack. He remains in the memory of contemporaries as an ascetic, a man of prayer and strict observer of Church Rule.

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## Inexhaustible Spring of Mercy

There still sound in the consciousness of attentive and zealous children of the Holy Church the words of the Lord spoken to the Samaritan woman that He would give her *living water...* *springing up into everlasting life* (Jn. 4. 10, 14), and today as though in addition to those words of the Lord we hear of another source of living water, a spring of Divine Mercy, streaming inexhaustibly through St. Nicholas: "O chosen miracle worker and fair saint of Christ, to the world thou exudest the precious myron of mercy and workest the inexhaustible see of miracles, I praise

thee with love, O St. Nicholas" (Akathistos to St. Nicholas, Kontakion I). This spring of mercies draws people to St. Nicholas now too, especially on his feast days; people turn to him in their sorrows and misfortunes, calling him primarily "the merciful one".

There is no need to list all the endeavours of his mercy, which make so many people praise him, or rather, all the faithful, for as it says in the hymn: "Is there a city blessed that does not find in thee a helper? Is there a soul that does not call upon thy name? And is there a place that

does not abound with the spirit of thy miracles to the amazement of all, O Nicholas?" (canon on May 9, hymn 3), or, "Thy glorious deeds, impossible of enumeration as the sands of the sea and the host of stars, wrapped in wonder we cry out to God—Alleluiah!" (akathistos, kontakion 12). When he was ordained presbyter, his uncle, Bishop Nicholas, who had ordained him said prophetically: "I see brothers, the first sun, rising over the earth and manifesting merciful consolation to those in grief; blessed is the flock which will vouchsafe him for their pastor." His mercy flowed as an abundant river upon all the poor, the suffering, and the grieving; and when he was consecrated bishop his house was open to all who sought his aid, consolation and exhortation: he who loved to be with the One God, to glorify with the heavenly angels the Holy Trinity from the font of Baptism, never closed the doors of his house or his heart for mercy to all who came, for he was receiving the least of Christ's brethren, according to His commandment, as he would have Christ Himself (Mt. 25.40).

Who does not know of how he delivered a man who fell into poverty and his daughters from a life of degradation, by secretly throwing into his window thrice bags of gold? Who has not heard how the saint delivered three innocent men from the sword, saved from death three military commanders who were defamed in the eyes of Emperor Constantine, to whom he appeared in a dream and commanded to set free the innocent men, threatening to rouse a mutiny against the emperor in the country like the one the commanders had put down, if the emperor disobeyed? Who has not heard of how the saint on numerous occasions had saved people from drowning at sea, delivered them from cold and freezing; and of other innumerable miracles which streamed through him both in his lifetime and after his death, like the inexhaustible myron exuded from the reliquary with his relics, which pour out the help of grace to this day upon all who call upon his name? Every believer can recall the time of wonderful help received in misfortune after calling upon the name of St. Nicholas; everyone has heard stories of wonderful mercies received from him, and himself at a difficult time will call upon him with greater faith.

Indeed, did not the translation of St. Nicholas' relics from Myra in Lycia to Bari, Italy, in 1087, the feast we are celebrating today, take place in order that the saint's mercy might continue to pour abundantly?

In the 11th century Myra in Lycia where the remains of the saint reposed was attacked by the Turks and the place devastated. Then the saint appeared to a priest in Bari and said: "Go and tell the citizens and all the council of the Church that they go to the town of Myra and take me from thence for I cannot remain there in a devastated

place. Such is God's will!" As though wishing to leave the source of God's mercy open the saint announces the will of God on the translation of his relics to a populated place. And within a few days of their arrival in Bari he worked 111 miracles.

At that time many Greeks lived in Southern Italy and the Orthodox Church there was under the rule of the Constantinople Patriarch although the Western Church, a short time before (in 1054), had completely broken with the Eastern. Translating to the city to which subsequently the authority of the Latins spread, St. Nicholas, through his body laid in Bari, became so to say an eternal reminder of the times of the One Undivided Church and of the fact that the truth of the Orthodox Faith was being preserved intact in the East, where St. Nicholas was a bishop and where no changes were made in the Creed.

However, in glorifying God for the source of inexhaustible mercy manifested through St. Nicholas we must not forget that the saint himself drew mercy for himself from the same source: *living water—springing up into everlasting life*, which was revealed to the world by Christ and about which he spoke to the Samaritan woman. God pours down His mercy upon all, *maketh his sun rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Mt. 5. 45), however, if an evil person receiving God's mercies inexhaustibly, does not turn to the good way, remains alien to Divine Life, does not drink from this spring of living water, will not God's mercy turn for him into greater condemnation? Was it not thus that Christ warned the paralytic whom He had healed: *Sin no more, lest a worse thing come unto thee* (Jn. 5. 14)?

Christ, in healing the sick, expected from them faith above all, and when He found it or awakened it, He said: *Thy faith hath made thee whole* (Mk. 5. 34). He poured out mercy not only to increase the joy of earthly life, but in order to make a man every whit whole (Jn. 7. 23), body and soul; to open to the cured one the doors of Life Eternal through faith. *Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled*, He reproached the Jews after He had fed the five thousand with five loaves. *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life* (Jn. 6. 26-27). As long as they ate bread and enjoyed life the people were ready to glorify and follow Him, but when earthly enjoyment was over they forgot former miracles, and were slow to believe in Christ for the salvation of their souls. Christ could have multiplied bread endlessly, if only it did not lead to greater attachment to the earth with its corruptible joys; if the people, having eaten corruptible food, thanked the Giver and aspired rather to be delighted in His love, responding with similar love which would induce

them to be like unto their Benefactor, more worthy of His beneficences, more responsive to His salutary voice.

Where is the origin and source of the inexhaustible Divine Mercy manifested through St. Nicholas? Is it not in *the fountain of living waters* (Jer. 2. 13) itself, in God before Whom the saint fell in worship from his very birth and quenched his spiritual thirst? Was it not he who had turned away as an infant from the left breast of his mother, as though showing his future "thirst for righteousness" which would make the saint love only the ways of righteousness? Was it not he that, on Wednesdays and Fridays, had sucked from his mother's breast only after her evening prayers, foretelling of abstention and the sweetnes of prayer? Was it not he who since childhood had aspired to be within the House of God, as the Psalmist says: *How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God... I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness* (Ps. 84. 2-3, 10)?

Was it not he who had come to love the living water, directly from the source—the Word of God? Was it not he who had longed in spirit for the wilderness, in order to be together with God alone, to drink unhindered from the one spring of Divine Love? Did he not long to visit the places where Christ had lived and suffered in order to quench, through contemplation of them his thirst of love of Christ the Redeemer Himself? Prayer which never ceased in his mind was his constant food just as for the dwellers in Heaven. He was ready, amidst episcopal duties, to repeat always the words of Christ: *My meat is to do the will of him that*

*sent me, and to finish his work* (Jn. 4. 34). That is why God made him an inexhaustible spring of His mercy for the world: having drunk freely from the fountain of living water, flowing into Life Eternal, the saint poured out of himself *rivers of living water* (Jn. 7. 38) and for the world, currents of Life Eternal and temporal mercies, all flowing back to Life Eternal.

Let us endeavour, as we pray to St. Nicholas asking for temporal mercies, to strengthen in us spiritual thirst and aspiration for the source of Life Eternal. If we pray merely from a heart attached to the joys of earthly life, and with the prayer only make stronger the attachment, will the saint hear our prayer? For then we could be handed, instead of *the bread of life* (Jn. 6. 35) Eternal, the stone of spiritual impotence, a stony heart which comes from a life of self-love. In praying to the saint for God's temporal mercies, let us above all revive in our hearts faith, open this door to Life Eternal, kindle love for Christ not for one's own sake, but for His, in order to unite, as a branch to the Vine, with Christ the Source of Life Eternal and temporal. Everything that the heart lived by on earth, as earthly, will remain on earth or in the earth, as it says in the Psalm: *His breath goeth forth, he returneth to his earth; in that very day his thoughts perish* (Ps. 146. 4). *Only charity never faileth* (1 Cor. 13. 8), and passes on with its deeds into Eternal Life (Rev. 14. 13).

May faith and love flow stronger and stronger from our hearts so that by drinking from the fountain of mercies, vouchsafed to us through St. Nicholas during our life on earth, we might drink from the fountain of Life Eternal, because from the latter comes the former and must return to it.

## Travellers of the Road of Damascus

### THE PEOPLE IN LYSTRA

*And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia. The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would*

*have done sacrifice with the people (Acts 14. 11-13).*

The lightning-speed healing in Lystra of a cripple from birth stunned the people with amazement. One might say too much so. Blindness of spirit just as physical blindness leaves men either immovable or makes them do superfluous and unnecessary movements, often destructive. The spiritually blind, speaking through set teeth, say: *We will hear thee again of this matter* (Acts 17. 32), or cry aloud: *The gods are come down to us in the likeness of men* (Acts 14. 11). The spiritually deaf do not

want to hear the Good News of the Apostles, taking it for another boring human teaching or, seeing a miracle, fall into exultation just as did the people present when thousands were fed with a few loaves of bread, and want to make the miracle worker their king or another god. Whereas our Lord Jesus Christ turned sorrowfully away from the people who did not understand the Kingdom of God, the Apostles Paul and Barnabas became so angry that *they rent their clothes* (Acts 14. 14).

A present-day reasonable and careful preacher would most likely

Continued. For the beginning see JMP, Nos. 10, 12, 1989; Nos. 3, 4, 1990.

pity his clothes...but 1,900 years ago everything was much simpler and more ardent. The Apostles heatedly ran in among the people who did not understand them, at least not to the glory of Christ.

The healing of the cripple revealed the actual spiritual state of the people and gave the Apostles another reason for ardent witness of the Truth to those superficial, fanatical and cruel (even in their better feelings) people.

Religiously fanatical people are equally far from God both in their evil and good deeds. One can imagine how terrible for the radiant and meek spirit of the Apostles was the attempt of the pagans to deify them. They, who taught the perfect deification of man in Christ, must have suffered especially from people's ardent wish to idolise them ignorantly.

The Apostles tried to convince these infant hearts with simple, ardent and touching words: *Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness* (Acts 14. 15-17). These words are overflowing with love for God and they have kindled millions of hearts in the world. There was in them maternal consolation of the people in their infantile ignorance.

#### CERTAIN JEWS FROM ANTIOCH AND ICONIUM

*And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city supposing he had been dead* (Acts 14. 19).

There were many certain Jews on the paths of the Apostles... The first persecution of the Church started from the midst of the Jews who did not believe in Christ, the same who earlier had asked Pilate to give them Barabbas, and

that Jesus be crucified; they were the ones who chose Barabbas instead of Jesus (Mt. 27. 21).

Everything seemed to favour the enemies of Christian Truth. Victory over the world could be won only by grace through faith. Grace had to be visibly manifested in the world. Not merely the genuine height of the human spirit, but also the practical proof of the supernatural power of Christ's Spirit had to come into the world through the weakness of the human flesh.

The men sent by God to win all mankind did not possess external influence, nor worldly adroitness or cunning, eloquence of speech, government prestige, public authority, material wealth, physical strength or real power. They had nothing but grace and a heart open to the Truth. The new world was being created out of this heart as if "out of nothing"...

*Certain Jews* (this is a category of general opposition to Christianity) hinder the Apostles and their successors everywhere, like sand in the eye. This evil is not ethnic (the Apostles were also Jews), but spiritual.

The people of Lystra had begun to heed the Lord, they had nestled up to the Apostles with their simple hearts and begun to imbibe the spiritual milk of Truth. The Apostles continued *preaching boldly*. Then appeared *certain Jews* and roused the people against the Apostles, persuading them to draw away from Paul to whom but recently they had been ready to offer sacrifice as to God; now they stoned him and *drew him out of the city supposing he had been dead*. But miraculously invigorated, before the very eyes of his disciples, Paul rose and fearlessly entered Lystra again; only on the following day did he leave for Derbe, and in a short while again returned to Lystra to confirm the souls of the disciples, exhorting them, by word and by deed, that they *must through much tribulation enter into the kingdom of God* (Acts 14. 22).

After the apostolic endeavour was transferred to the pagans *certain Jews* appeared naturally in the guise of pagans... When the *times of the Gentiles were fulfilled* (Lk. 21. 24) these *certain Jews* began to appear in the guise of "outside Christians". When the

times of the "outside Christians" came to an end, these *certain Jews* again appeared in the world, now in the guise of neo-pagans and neo-Jews, who renewed the teaching about the preeminence of blood, skin, race, nationality and government over human spirit and Divine Spirit.

They, however, cannot and will not prevent the true apostles from doing the work of God. The meaning of the latters' appearance is to reveal the righteousness of the way of the Cross in the world, the righteousness of the Gospel path to the Kingdom of God.

Archbishop JOHN Shakhovskoy  
(† 1989)

(To be continued)

## Open Letter to the Editors

Throughout the centuries the Russian Orthodox Church has been the guardian of historical memories and of the national patriotic traditions of the people. At all times the loyal sons of the Motherland have risen in defence of their native land with her blessing. With pride she praised the feats of heroes and with deep sorrow bowed her head before the fallen, paying them the tribute of eternal memory. And she did so not only in prayers as we may well recall.

From 1900 to 1925 there stood on Tavricheskaya St. in St. Petersburg-Petrograd-Leningrad a monument to Russian military glory—a wooden Church of St. Aleksandr Nevsky, brought there from the village of Konchanskoe, Novgorod Gubernia. From this church Aleksandr Suvorov, the Russian field marshal, left for his famous campaign in Italy.

The Convent of the Saviour at Borodino became a monument to those fallen in the field of Borodino in 1812.

For many decades the Church of Christ the Saviour in Moscow symbolized the victory in the Patriotic War of 1812.

From 1911 to 1932 the unique memorial church of the Saviour-on-the-Waters in Leningrad embodied the common grave of all the hero sailors who had been killed (and not buried) in the Russo-Japanese War of 1904-1905. On the interior walls were bronze plaques bearing the names of all sailors killed—from ship's boy to admiral.

Similar plaques with the names of the fallen in battle for their Motherland were in the Church of Sts. Cosmas and Damian belonging to the Life-Guards Sapper Battalion and in the Church of St. Michael belonging to the Life-Guards Moscow Regiment in Leningrad. The burial vaults were added to the latter church in 1915 for those fallen in World War I.

The list can be continued but is it worthwhile aggravating the pain in the heart? All these monuments were irrevocably lost in the years when militant atheism was raging in the country. It seemed that together with them many traditions of our ancestors had sunk into oblivion. However the time for the awakening of the people's conscience has come.

The revival of the memorial day of Prince St. Aleksandr Nevsky and his warriors and the honouring of the holders of the Order of St. Aleksandr Nevsky, as well of the formations and units of the Soviet Army awarded with the order, may be regarded as the first step in restoring ecclesiastical-patriotic traditions. The feast was established as early as 1724. In the years of World War I this wonderful tradition was forgotten. On September 12, 1989, it was revived at the Lavra of St. Aleksandr Nevsky.

However, let us return to our debts.

A noble example of selfless service to the Motherland is provided by the patriotic activity of the Russian Orthodox Church during the Great Patriotic War of 1941-1945. The people, the army and the Church were inseparable in the severe trials. There are a lot of instances testifying to this. The most vivid among them is the story of the Tank Column named after Dmitry Donskoi. It symbolizes the unity of aspirations of the Orthodox believers and feats of arms of Soviet warriors.

On March 7, 1944, the Church blessed the tank crews to perform their feat in defence of their country. They justified with honour the confidence placed in them by the clergy and believers. Sixty four soldiers and officers of the column met the death of heroes in the Ukraine, Moldavia, Byelorussia and Poland. Many who fought on the battlefields were burned in the tanks and have no obelisks to remember them by. Today the names of all who fell fighting in the Dmitry Donskoi Tank Column have become known to us. Perpetuation of their memory may serve to revive another glorious tradition.

Addressing the clergy and believers of the Russian Orthodox Church we propose that one of the newly opened churches (chapels) be dedicated to the memory of the fallen fighters in the Dmitry Donskoi Tank Column and bronze plaques be set up in the church with the names of the fallen.

A general Church collection of money for the memorial is sure not only to solve the financial problems, but also to promote the revival of the national tradition.

We propose to hold the consecration of the church on October 12, 1990, the 640th anniversary of the birth of the Grand Duke of Moscow Dmitry Ivanovich Donskoi.

The veterans of the tank column warmly upheld this proposal and express their desire to participate actively in the opening of the memorial church.

For the organization of guardianship of the graves of the members of the tank crews of the Dmitry Donskoi Tank Column we are ready today to hand over to the faithful of the Odessa and Kishinev dioceses the list of those who fell in the Ukraine and Moldavia with indications of the places of their burial.

We believe that no one will remain indifferent to this initiative.

*On behalf of the veterans of the Dmitry Donskoi Tank Column,*

*Olga VASILYEVA, Pavel KNYSHEVSKY*

## In Faith and Righteousness

**"Common destinies and rigorous trials united all Soviet people who were defending socialism in the mortal clash with fascism."**

**"The nation remembers the patriotic appeals of the clergy in those grim years and the mass campaigns to raise money for the defence fund."**

**Mikhail Gorbachev**

On the eve of the Great Patriotic War the faithful comprised approximately half of our country's population.<sup>2</sup> Church-state relations at that time were tense and contradictory. Religious organizations were also affected by the wave of lawless repressions. The rights of the clergy were extremely limited, church taxes had grown, and churches were being closed. It seemed that the war that had begun should have exacerbated the contradictions between the Church and the state. This did not happen, however. The national and patriotic roots of Russian Orthodoxy, which personified the people's consciousness over the centuries, proved stronger than the grim reality.

The first days of the war. The alarm that gripped millions of people is familiar to the current generation solely from newsreels and the reminiscences of eyewitnesses. Stalin, who was pondering over the strategic blunders that had shaken the leader's authority, and concerned over the serious state of affairs at the front, delivered an appeal to the people on July 3, 1941. Metropolitan Sergy, the Patriarchal Locum Tenens, made an appeal on June 22, 1941. His address to the faithful and clergy of the country inaugurated the extensive patriotic activities of the entire Russian Orthodox Church.

From the outset of the war parish communities began raising money for the country's defence fund, the Red Cross, and for gifts for Red Army men and their families. Thousands of the faithful, including members of different strata of the clergy, entered the ranks of the regular army and took part in the partisan movement and the struggle of the underground on occupied territory. Many churches in the enemy's rear became true centres of the national self-consciousness, since they were often the only place where the people could gather without evoking the suspicion of the occupation authorities.

In the first two years of the war, despite the absence of the required administrative apparatus, printed organs and definite legal status, the Russian Orthodox Church

showed her real strength in the struggle against the nazi invaders.

On December 30, 1942, Metropolitan Sergy appealed to the people to raise funds to build the Dmitry Donskoi Tank Column. This endeavour was supported by the entire Church. The proposed amount of contributions from parishioners required centralised administration of the project and participation in the state's banking system, and, consequently, organizational aid and support from the government.

On January 5, 1943, telegrams were exchanged between Metropolitan Sergy and Stalin for the first time. The latter extended gratitude to the Russian clergy and the faithful for their concern for the armoured tank forces of the Red Army, which was followed by his instructions that a special account be opened in the USSR State Bank for the Russian Orthodox Church.<sup>3</sup>

Somewhat later, on the night of September 4, 1943, Stalin, in the presence of Deputy Chairman of the USSR Council of People's Commissars V. M. Molotov, received in the Kremlin Metropolitan Sergy, the Patriarchal Locum Tenens, Metropolitan Aleksy of Leningrad, and Metropolitan Nikolai of Kiev and Galicia, Patriarchal Exarch to the Ukraine. Stalin took a positive attitude to the intention of the supreme clergy to elect the Patriarch of Moscow and All Russia and to form the Holy Synod under the Patriarch, and also to the needs of the Church. He stated that the government would erect no impediments to this.

On September 8, 1943, Sergy, elected Patriarch of Moscow and All Russia at the Council of Bishops of the Russian Orthodox Church that was held in Moscow, would say: "We will continue with great zeal to serve together with the entire Russian people the common cause of liberating our Motherland from the nazi onslaught. Let this be our task, one which we should have before ourselves in our further activities."<sup>5</sup>

In 1944 each diocese would send the Synod reports

of its activities and of the funds raised for the war effort. According to preliminary estimates, the contributions from the Russian Orthodox communities would comprise some 200 million rubles.<sup>6</sup> Reports by religious organizations in Leningrad during the blockade, which mirrored the unexampled civic feat by the city's faithful, would stand out among these documents.

The Leningrad Diocese was among the first to respond to the appeal of the Russian Orthodox Church. Beginning on June 22, 1941, concern for mobilizing all the city's faithful for participating in whatever way they could in the common endeavour of defending the Motherland became the day-to-day activity of the clergymen of the cathedrals and churches. First of all the Church urged her flock to uphold the country's independence with arms in hand. Appealing to the faithful of Leningrad and Leningrad Region, Metropolitan Aleksy<sup>7</sup> said: "The war is a sacred cause for those who are undertaking it out of need, to defend righteousness and the Motherland. In this event, those who take arms in hand are performing a feat of righteousness, and by suffering wounds and misery and laying down their lives for their country, they are following the martyrs. It is for this reason that the Church blesses these labours and everything which each Russian person does to protect his homeland."<sup>8</sup>

Thousands of the faithful left their hometowns in those gruelling days to fulfil their duty of honour and conscience on the battlefields. The clergy not only consoled the parishioners who remained behind, but also inspired in them profound and unshakable belief in the triumph of the just cause. The ambos of the Leningrad churches at times turned into political rostrums. In their addresses clergymen debunked the moral and political foundations of fascism and exposed the balefulness of nazi ideology.<sup>9</sup> Daily prayers and sermons about the victory of Russian arms evoked a fervent response in the hearts of the faithful. People went to church with hope and sorrow. However, the Church of the city in the first months of the war did not live by prayers and sermons alone.

Live eyewitnesses to the failures of the initial battles—endless streams of the wounded who filled the city's hospitals, and then the schools and state institutions that had been refitted as military hospitals—began to supplement the alarming reports from the front. The faithful of Leningrad together with all the residents of the city displayed warmth and care for the wounded fighting men. The city council of the Red Cross received dozens of statements from the religious community. Here is one of them: "In this moment of gruelling wartime circumstances, it is the duty of each citizen to come to the aid of his homeland, to ease the various difficulties that have befallen it. Our religion teaches us this as well. Fulfilling Christ's commandment that we love our neighbour, representatives of the faithful—the 'twenty'<sup>10</sup> of Prince St. Vladimir's Cathedral—express their wish to open a hospital for wounded and ill fighting men. The 'twenty' could donate all its funds—over 700,000 rubles—for fitting out and maintaining the hospital.

Subsequently, if the material conditions of the cathedral's income do not change, the 'twenty' take upon itself a decision to do away with absolutely all expenses except for those absolutely necessary for maintaining the cathedral, and to provide monthly subsidies of 30,000 rubles to the hospital. Chairman of the 'twenty', I. Kurakin, July 24, 1941."<sup>11</sup>

It should be noted that by this time raising funds for the war effort had already become widespread among the city's parish communities. Metropolitan Sergy read out the church-wide appeal "to aid our valiant defenders with donations" only on October 14, 1941.<sup>12</sup> Upon a proposal by Metropolitan Aleksy of Leningrad, ten Leningrad parishes—the Maritime Cathedral of St. Nicholas, Prince St. Vladimir's Cathedral and the Cathedral of the Transfiguration of the Saviour, the Bolshaya Okhta Cemetery Church of St. Nicholas, the Volkovo and St. Serafim's cemetery churches, the Kolomyazh Church of St. Dmitry, the Lesnovskoye Church of the Trinity, the Pargolovo Church of the Saviour not Made with Hands, and the Lisinskoye Church of Prince St. Vladimir—began raising donations for the defence fund and the Soviet Red Cross on June 23, 1941.<sup>13</sup>

Prince St. Vladimir's Cathedral and the Maritime Cathedral of St. Nicholas were the leaders of the unannounced competition. Thus, by August 1941 the contributions raised by the latter alone stood at 300,000 rubles, not considering donations in valuable objects.<sup>14</sup>

Life in Leningrad became filled with alarm and deprivations beginning in September 1941. However, there is no need to call to mind the severe trials that visited the city's residents during the period that was the most tragic in its history—the first year of the blockade. Everyone is familiar with this.

The death rate in the city rose from one day to the next. In October 1941, 7,300 deaths were registered, in November, 11,000, and in December, 52,800.<sup>15</sup> Lydia Chukovskaya described the Leningrad of those days as a morgue-city.<sup>16</sup> Yes, lives were extinguished, but the patriotic flame was not extinguished in the hearts of the faithful of Leningrad, a flame maintained by their inspirer, Metropolitan Aleksy, a person of indomitable will, a fervent fighter for the victory of the just cause.

The people continued going to church. As a rule, Divine Services were accompanied by the traditional war effort donations. By the end of 1941 upwards of 1,265,000 rubles were collected in two cathedrals—St. Nicholas' and Prince St. Vladimir's.<sup>17</sup> However, the faithful of Leningrad did not counter nazism within the confines of the city alone.

The 2nd Leningrad Special Partisan Brigade of the Reconnaissance Section of the Headquarters of the Northwestern Front operated in the enemy's rear from October 1941 through April 1942. Its daring raid deep into the enemy's rear was considered the first on the Soviet-German front.<sup>18</sup> Few of us thought about whether there were believers in this formation together with Communists and Komsomol members from the city and the occupied regions. But there were.

Realizing the extraordinary importance of popular resistance in the rear of the German troops, Metropolitan Aleksy addressed the following appeal to the religious partisans and residents of the occupied areas: "Continue, brethren, to labour for the faith, for the freedom, for the honour of the Motherland; men and women, do all in your power to help the partisans fight against the enemy, join the partisans' ranks, prove yourselves as true people of God, devoted to your Motherland and your faith..."<sup>19</sup> Through the headquarters of the partisan movement, which was headed by M. N. Nikitin, Secretary of the Regional Committee of the Communist Party of the Soviet Union (Bolsheviks), the appeal of Metropolitan Aleksy on leaflets was sent beyond the front line and circulated among the partisans and the population. The voice of the Church from the besieged city was heard. The voice of its influence is evidenced from the letter which A. G. Golitsyn, a religious fighting man of the 2nd Partisan Brigade, sent to Metropolitan Aleksy: "I am writing to inform you that I kept the appeal which infiltrated into the enemy's rear to your brothers in faith, who have temporarily fallen under German slavery, until my arrival in Leningrad.

"Your appeal played a great role among the occupied population in the endeavour of rendering aid to the partisans, and, together with this, in the fight against fascism. This appeal is among the population like a letter from God, and for it the German commandants in their orders threatened execution for anyone on whom it was discovered. Perhaps you have already been informed of this. However, since I kept it and have promulgated it, I am bringing it to your cognizance that it has played a no small role. I am sending it to you... I wish you continued successes in your life and fruitful work for the sake of our Motherland and for victory over nazism."<sup>20</sup>

The indomitable staunchness and galvanisation of the patriotic movement of the Church communities of the besieged city enraged the invaders to the extreme. No other explanation can be given for the ruthless bombing of Leningrad on Easter night of 1942.<sup>21</sup> It was for them, unarmed religious people, that those shells and bombs were meant first and foremost. The enemy aimed at functioning churches. And the enemy hit his target. As a result of a barbaric shelling, Prince St. Vladimir's Cathedral was badly damaged.<sup>22</sup> However, the faith of the parishioners in the rightness of the national cause was not affected.

Funds steadily continued to be raised in the war-torn and hunger-stricken city. As of the middle of the second winter of the blockade they amounted to 1,067,000 rubles from Prince St. Vladimir's Cathedral, 980,000 rubles from St. Nicholas' Cathedral, 72,000 from the Cathedral of the Transfiguration of the Saviour, 811,211 rubles from the Bolshaya Okhta Church of St. Nicholas, 155,322 rubles from the Volkovo Cemetery Church, 45,000 rubles from the Kolomyazh Church of St. Dimitry, and 60,000 rubles from St. Serafim's Cemetery Church.<sup>23</sup> The Leningrad faithful donated an additional 539,200 rubles for

gifts for the fighting men on Red Army Day 1943. By that time over 600 towels, which were in scarce supply in those times, had been turned over to the city's military hospitals and sick quarters.<sup>24</sup>

The parish communities of the Leningrad Diocese immediately responded to Metropolitan Sergy's appeal for a church-wide fund raising campaign for the Dimitry Donskoi Tank Column. In late February 1943 Metropolitan Aleksy telegraphed Stalin:

"The Leningrad Diocese, which is guided by me and which is still under siege, has contributed to the defence fund 3,182,143 rubles in cash and also donations in valuables.

"Guided by the appeal of Metropolitan Sergy, the Patriarchal Locum Tenens, the diocese is contributing another 500,000 rubles for the building of the Dimitry Donskoi Tank Column. The fund raising drive continues."<sup>25</sup>

The Leningrad Diocese proved its truly unselfish devotion to the national cause. The stream of donations was endless. Archbishop Grigory Chukov (later Metropolitan of Leningrad and Novgorod) recalled those days: "People gave their savings, their valuables and household objects and donated gold broaches, earrings, chains, watches, rings, diamonds, silver icon covers, decorations, pectoral and desk crosses and chains, and there was even a piece of platinum weighing 197.7 grams."<sup>26</sup> The Church communities were able to raise a huge amount over a brief period. On May 1, 1943, Metropolitan Aleksy sent another telegram to Stalin:

"Fulfilling its promise to you to do everything in its power to continue its aid to our valiant Red Army, and implementing your appeal to promote the strengthening of the defence capability of our Motherland, the Leningrad Diocese has raised 1,769,200 rubles in addition to the sum of 3,682,143 rubles and continues the fund raising campaign for the Dimitry Donskoi Tank Column."<sup>27</sup>

It was simply impossible to pass over in silence the Leningraders' impulse of self-sacrifice.

"Leningrad

"Metropolitan Aleksy of Leningrad,

"Please convey to the Orthodox clergy and the faithful of the Leningrad Diocese, who have raised, in addition to the earlier contributed 3,682,143 rubles, an additional 1,769,200 rubles for the building of the Dimitry Donskoi Tank Column, my sincere greetings and the gratitude of the Red Army. I. Stalin, May 17, 1943."<sup>28</sup>

The overall amount gathered for the tank column from the parish communities of Leningrad topped two million rubles. On the whole, the Russian Orthodox Church was able to raise some eight million rubles for the purpose. The faithful of the besieged city accounted for over 25 per cent of the contributions.<sup>29</sup>

The long-awaited days when the enemy blockade was lifted arrived. Leningraders, who bore the sufferings of their city and witnessed the deaths of their near and dear ones, those who were still able to hold weapons in their hands, left together with the troops. They left, filled with hatred for the enemy and with a readiness

to battle him to the last drop of blood. These fighting men included clergymen as well as ordinary laymen. One of them was Stefan Kozlov, a cleric of the Orthodox Prince Aleksandr Nevsky Church. He received his baptism of fire in July 1944. For his valour the machine-gunner was decorated with the Order of Glory 3rd Class and the medal "For Victory over Germany". Kozlov served honourably in the ranks of the Armed Forces four postwar years as well.<sup>30</sup> Fr. Georgy Stepanov from the Tikhvin Church in the village of Romanishino, Luga District, also displayed personal courage in the battles for the Motherland, and he was awarded the medals "For Valour" and "For Victory over Germany".<sup>31</sup>

With the lifting of the blockade the patriotic movement of the faithful in the Leningrad Diocese became still more invigorated. Fund raising for the nation's defence continued. The State Bank received 1,191,250 rubles from the city's cathedrals and churches during the first three months after the blockade alone.<sup>32</sup>

By that time concern for orphans had become one of the overriding tasks in the activities of the Leningrad Diocese. An excerpt from the statement of Metropolitan Aleksy and his sister, A. Pogozheva, of May 1, 1944: "Fervently taking to heart the lot of the orphans of the fighting men of our valiant Red Army, my sister, Anna Pogozheva, and I have decided to donate the dacha belonging to us at the Siverskaya Station as a home for orphans of fighting men of the Red Army. Let this be a manifestation of our participation to the extent possible for us in the great endeavour of caring for the families of our defenders who have given their lives for the salvation of their Motherland. Informing you of this, I request that you handle the matter of the transfer through the pertinent state institution... The dacha is in good repair, the old roof has been replaced with a metal one, and the attic premises have been refurbished as living space. There are seven rooms in the dacha. The dacha is being turned over with the furnishings (bath, beds, closets, etc.) The dacha is surrounded by a two-metre-high solid wooden fence. There is a large orchard and garden on the grounds, and also a barn and a well."<sup>33</sup>

The faithful of Leningrad could well relate to the pain of the much-suffering children's hearts. Following the example of their spiritual inspirer, they were the first to come out with the initiative to render aid to orphaned children.

Having become head of the Russian Orthodox Church following the death of Patriarch Sergy, Metropolitan Aleksy, the Patriarchal Locum Tenens, supported the initiative of the Leningrad parishioners in a church-wide appeal. In a letter to Stalin he wrote:

"Unquestionably, the end of the war is already near; the brilliant victories and rapid advance of our victorious Red Army graphically attests to the rout of nazism in the immediate future, and new tasks face us at this last stage of the war.

"I have found it timely to call upon the clergy and the faithful of our Orthodox Church to mark the approach of the victorious end of the war with a

church-wide campaign to raise generous resources for the relief fund for the children and families of fighting men of the Red Army.

"May this concern on the part of all the faithful of our country for the children and families of our beloved fighting men and defenders facilitate their great feat, and may it unite us by closer spiritual ties with those who do not spare their blood for the sake of the freedom and good estate of our motherland. To inaugurate the endeavour the Patriarchate hereby donates one million rubles."<sup>34</sup>

The degree of a person's civic spirit is not to be gauged in terms of money. However, it is this that today is indisputable proof of the fervent love for the Motherland and of the struggle for its independence on the part of the much-suffering city's faithful and clergy. Regrettably, thus far we cannot name the exact amount of the contributions by the Orthodox Church Organizations of Leningrad over the war years. According to information obtained from Church sources we know that as of October 1, 1944, over 13 million rubles were collected throughout the diocese; of this sum 11,038,507 rubles were for defence needs, and 2,363,719 rubles for ill and wounded Red Army men. Of this amount, 12,635,969 rubles were donated in cash, 973,950 in state bonds, and 40,000 in valuables. A total of 7,000 rubles' worth of objects (towels, warm clothing, etc.) was collected.<sup>35</sup>

Clergymen were the most active in the fund raising campaign. It is now appropriate to list their names. The following contributed to the defence fund and the Red Cross between June 1941 and June 1944: Metropolitan Aleksy—50,000 rubles, Fr. L. Yegorovsky—49,000 rubles, archpriests P. Tarasov—44,000, E. Moninsky—29,000, V. Rumyantsev—29,000, V. Dubrovitsky and P. Fruktovsky—24,000 each, N. Lomakin—17,840, and also a gold ring with a diamond and a golden pectoral cross worth 6,160 rubles, F. Polyakov—23,200, M. Slavnitsky—17,375, A. Smirnov—21,000, V. Vladimirov—10,000, P. Maslov—8,000, and I. Goremykin—5,550, Archimandrite V. Kobets—22,000, and Frs. N. Artemyev—8,500 and S. Rozhdestvensky—2,000.<sup>36</sup>

Taking account of the worthy contribution of the Leningrad clergy to the nation's victory over fascism, the Presidium of the USSR Supreme Soviet adopted a decision to award the clergymen who particularly distinguished themselves. On October 21, 1946, A. I. Kushnarev, the representative of the Council for the Affairs of the Russian Orthodox Church under the USSR Council of People's Commissars for Leningrad Region, presented medals "For Valiant Labour in the Great Patriotic War of 1941-1945" to His Eminence Grigory, who by then had become Metropolitan of Leningrad and Novgorod, the cathedral deans V. Rumyantsev, S. Rumyantsev and P. Tarasov, church rectors I. Goremykin, F. Polyakov and M. Slavnitsky, archpriests V. Dubrovitsky, A. Medvedsky, M. Smirnov and P. Fruktovsky, priests A. Artemyev and L. Yegorovsky, superintendent deans N. Lomakin and A. Moshchinsky, theological seminary secretary

A. Shishkin, and Metropolitan chancellery clerk A. Kozlovsky.<sup>37</sup>

Much credit in organizing the patriotic movement of the Leningrad Orthodox churches and in uniting the faithful in the face of the war danger is due the head of the diocese, Metropolitan Aleksy, who shared together with the city's parishioners all the hardships and deprivations of the 900 days of the blockade, remaining constantly at his post. Even later, as the Patriarch of Moscow and All Russia, he always remained true to the finest traditions of the Leningrad faithful and the Russian Orthodox Church. For his services in organizing patriotic work during the Great Patriotic War and for his activities in the struggle for peace, His Holiness Patriarch Aleksy was awarded four orders of the Red Banner of Labour and many medals of the USSR, including the medal "For the Defence of Leningrad".<sup>38</sup> His words said at the Bishops' Council in November 1944 ring true today as a behest to the Russian Orthodox Church:

"May God grant that the zeal and the generosity of the Russian Orthodox people may not diminish in future either and that this participation of ours in the endeavour of safeguarding our Motherland and fighting for her honour and freedom in whatever way we can may draw God's blessing for the great feat."<sup>39</sup>

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At present an extensive discussion of the matter of reopening the museum of the defence of Leningrad is apace in the press and in the public organizations of the city. Most people living today are unfamiliar with its former expositions. According to experts, many exhibits have been lost. However, one would not like to believe that still another bit of the people's memory of those grim days of the hero-city has been lost. We believe that the civic feat of the faithful of Leningrad is worthy not only of the meagre gratitude accorded by Stalin but of a place in the expositions of the would-be museum as an example of patriotism and true virtue for the edification of our descendants.

At the present period of revolutionary change, what is required of the whole of society and of each of its members is not a search for differences in world outlooks but a search for common ground in views and actions. The experience of the Great Patriotic War and the lessons of the unity of many millions of our compatriots for the attainment of the great Victory are very instructive and worthy of the most careful study.

One would like to believe that the universal principles of being that are so necessary in our times will ultimately take the upper hand over the prejudices that still exist today.

#### NOTES

1. *Pravda*, 1988, No. 121. Excerpts from the Address by Mikhail Gorbachev at the Meeting with Patriarch Pimen of Moscow and All Russia and the Members of the Holy Synod of the Russian Orthodox Church on April 29, 1988.

2. V. A. Kuroyedov. *Religia i Tserkov v sovetskem obshchestve* (Religion and the Church in Soviet Society). Moscow, Politizdat Publishers, 1984, p. 81.

3. *The Journal of the Moscow Patriarchate*, 1943, No. 2, p. 30.

4. *Izvestia*, 1943, No. 210.

5. *The Journal of the Moscow Patriarchate*, 1943, No. 1, p. 7.

6. *The Journal of the Moscow Patriarchate*, 1944, No. 12, p. 11.

7. Metropolitan Aleksy of Leningrad and Novgorod (Sergei Simansky) was the Patriarch of Moscow and All Russia from February 1945 to April 1970.

8. V. A. Kuroyedov. *Religia i Tserkov...*, p. 83.

9. *The Journal of the Moscow Patriarchate*, 1944, No. 12, p. 11.

10. The "twenty"—a 20-person elective body of the management of a church.

11. The Central State Archive of the October Revolution, fund 7384, list 33, file 79, p. 71.

12. V. A. Kuroyedov. *Religia i Tserkov...*, p. 87.

13. CSAOR, fund 9324, list 1, file 4, pp. 1, 3, 5.

14. *Ibid.*, p. 1.

15. *Ocherki istorii Leningradskoi organizatsii KPSS* (Essays on the History of the Leningrad Organization of the CPSU). Leningrad, 1967, Vol. 2, p. 389.

16. *Novy Mir*, 1989, No. 2, p. 33.

17. CSAOR, fund 9324, list 1, file 4, pp. 1-2.

18. N. Maslov. "The Glory and Pain of a Great City".—*Smena*, 1989, No. 53.

19. V. A. Kuroyedov. *Religia i Tserkov...*, pp. 85, 86.

20. CSAOR, fund 9324, list 1, file 13, p. 18.

21. *The Journal of the Moscow Patriarchate*, 1943, No. 3, p. 31.

22. *Ibid.*

23. CSAOR, fund 9324, list 1, file 4, p. 9.

24. *Ibid.*, pp. 9, 13.

25. *Ibid.*, p. 10.

26. *The Journal of the Moscow Patriarchate*, 1944, No. 10, p. 16.

27. CSAOR, fund 9324, list 1, file 4, p. 14.

28. *Ibid.*, p. 15.

29. *The Journal of the Moscow Patriarchate*, 1944, No. 12, p. 10.

30. CSAOR, fund 6991, list 2, file 53, p. 18.

31. *Ibid.*

32. CSAOR, fund 9324, list 1, file 14, p. 15.

33. *Ibid.*, file 13, p. 19.

34. *The Journal of the Moscow Patriarchate*, 1944, No. 10, p. 2.

35. *The Journal of the Moscow Patriarchate*, 1944, No. 10, p. 16.

36. CSAOR, fund 9324, list 1, file 4, p. 45. Taking into account the above amounts, we will note that as of March 28, 1989, the Charity Fund of Leningrad, with a population of five million, stood at only 4,000 rubles. Is this not an indictment against the callousness of hearts? Is this not an example of the finest Leningrad traditions to be emulated?

37. CSAOR, fund 6991, list 2, file 53, p. 53.

38. *Great Patriotic War 1941-1945. Entsiklopedia (Encyclopaedia)*. Moscow, Sovetskaya Entsiklopedia Publishers, 1985, p. 47.

39. *The Journal of the Moscow Patriarchate*, 1944, No. 12, p. 11.

P. KNYSHEVSKY

## The Jerusalem Patriarchate

On the fiftieth day after the Resurrection of Christ there occurred in Jerusalem an event that marked the origin of the Christian Church. On that day the Lord's promise was fulfilled and the Holy Spirit, proceeding from the Father, descended upon the disciples and Apostles of Christ. In this way the small group of the followers of Jesus from Nazareth were transformed into the Church of God possessing the plenitude of the gifts of grace. From that day the Apostles began preaching the good news of salvation *in the spirit and power* (Lk. 1. 17), submitting the world to Christ. Thus, the Jerusalem Church is the Mother of all other Churches. It was in Jerusalem that the first Church Council met in 51 A.D. and it was the Jerusalem community that gave the world the first Christian martyrs—the Archdeacon St. Stephen, and Apostle St. James, the Lord's brother. Having been chosen for apostolic ministry by the Lord Himself, Saul, who became Paul, went to Jerusalem to get the approval for his ministry from the original Christian Church. Many members of the Jerusalem community became the first Christian missionaries, preaching the Gospel of the Kingdom to those far off and near, the Jews and pagans.

The original Christian community of Jerusalem ceased to exist following the destruction of the city in 70 A.D. by the Romans. Emperor Hadrian ordered a new city to be founded in its place which he called Aelia Capitolina. Jews were banned from settling there and the ban also applied to the first baptized Jews. After some time a new Church emerged in Aelia Capitolina which consisted of converted gentiles. Its bishop was canonically submitted to the Metropolitan of Caesarea.

A new stage in the history of that Church began in the 4th century, under Emperor Constantine the Great, who returned to the city its historic name and marked the holy

places connected with the earthly life of the Saviour with a number of churches. At that time Jerusalem and the Holy Land began to attract large numbers of Christian pilgrims from various countries. Some of them settled in Palestine for a life of ascetic acts and founded Christian monasteries. One of these settlers was St. Jerome who dwelled in a cave near Bethlehem and translated the Bible into Latin, the version to be known as the Vulgate. In this way Jerusalem grew into a universal centre of Christian piety, becoming a common holy shrine of the various Christian nations. In view of this the Chalcedon Council of 451 decided that the Bishop of the Holy City of Jerusalem should take the honourable fifth place in the diptych of the Churches, although the area under his jurisdiction was actually much smaller than those under the other First Bishops. In this and the subsequent centuries Palestine was one of the centres of monasticism. The list of the famous ascetics who performed their act of faith there after the disciple of St. Anthony the Great, St. Hilarion the Great († 372), included St. Euphimius the Great († 473), St. Theodosius the Cenobiaich († 529), and St. Sabas the Sanctified († 532), the famous founder of the great Lavra whose Rule is kept by us to this day. By the middle of the 5th century the Church of Jerusalem had close upon 10 thousand monks.

This Church gave us one of the teachers of Orthodoxy and champions of the apostolic faith at the Second Ecumenical Council of 381, St. Cyril of Jerusalem († 336), the author of the Catecheses.

A new period of trials began in 614 when Jerusalem fell to the Persian King Chosroes II. Many Christians were killed or captured, or had to flee for their life. The churches and monasteries were destroyed and their possessions and holy shrines plundered. After a brief interval between the

Persian conquest and the capture of Jerusalem by Caliph Omar (627-638) Palestine fell under a long period of Muslim domination. This had grievous consequences for the Orthodox Church of Jerusalem, including a drastic drop in the size of the flock of the Patriarch of the Holy City, because many Christians embraced Islam under the crushing burden of taxes and the humiliating status of second-rate citizens. What is more, the conquerors always cherished greater trust not towards the Orthodox, but the Jacobite Christians who settled in Palestine and who confessionally opposed the Orthodox Byzantium.

But even in those trying years the Jerusalem Church nourished a whole number of saints, ascetics, theologians and writers of church hymns, including Patriarch St. Sophronius († circa 640) the chief opponent of the heresy of Monothelitism; St. John of Damascus († circa 780), and St. Cosmas Melodius (Bishop of Maium)—monks of the Lavra of St. Sabbas; Michael Sinkell and his disciples St. Theodore Graptus and St. Theophanes the Hymnographer (9th century).

The 10th century became a period of new trials for the Christians of Palestine, especially in the reign of Caliph Al-Khakim (996-1022). In 1077 Jerusalem fell to new conquerors—the Saljuk Turks, whose rule proved to be even more oppressive for the Church. This was followed by the West European campaigns for the liberation of the Holy Land from the infidels. In 1099 the Crusaders captured Jerusalem, and the Latin Kingdom of Jerusalem was founded in Palestine.

This "Western" conquest lasted for nearly a century, and the new rulers at first did not attempt to set up in Palestine their own "parallel" hierarchy. But then the Crusaders gradually began replacing local bishops with Western hierarchs. When Patriarch Simeon of Jerusalem abando-

ned his See and went to Cyprus, he was replaced by a Latin patriarch. The new Orthodox Patriarch of the Holy City was elected in Byzantium and remained beyond the confines of his church district. The Orthodox monastic fraternity remained the keepers of the Holy Sepulchre, and this situation continued until 1187 when Jerusalem fell under the domination of Sultan Saladin who decided that the Patriarchal See should better be occupied by an Orthodox. However, due to the fact that the Patriarch of Jerusalem had long enjoyed the support of the See of Constantinople, the Jerusalem Church found herself in a certain dependence from Byzantium, a fact that did not please the new rulers for whom Byzantium was an enemy.

The expulsion of the Crusaders from Palestine did not put an end to the Catholic presence in the Holy Land. 1333 saw the return of members of the Franciscan Order to Jerusalem (who, together with the Dominicans, had peacefully followed the Crusaders into Palestine). In 1311 a new Armenian Patriarchate was established in Jerusalem under the protection of the Egyptians. And even before, in 1238, a Coptic archbishop appeared in Jerusalem who attended to pilgrims and monks from Ethiopia who flocked into the Holy City in large numbers. Thus the Orthodox Patriarch of Jerusalem, the successor to St. James, had to perform his primatial ministry in the conditions of several Christian confessions being present within the confines of his Church region. With time they began to challenge the ancient tradition of the Orthodox being the sole guardians of the Holy Sepulchre.

The establishment of Ottoman domination over Palestine (1517) brought new hardships to the Jerusalem Church. The Catholic presence continued to strengthen and spread, since France was allied to the conquerors and received the right to represent the interests of all Catholics within the Ottoman Empire. The Orthodox in Palestine, like in other places under Muslim domination, fell victim to oppression and persecutions.

From the 17th century, the Patriarchs of Jerusalem had to seek the support of the Patriarch of Constantinople and reside within the limits of his jurisdiction, since the Ottoman laws recognized the Ecumenical Patriarch as the civic head of the entire Orthodox population of the Empire.

And even despite its autocephalous status the Jerusalem Church remained for a long time under strong Greek influence although its laymen and clergy were mostly Arab-speaking.

The plight of the Orthodox in Palestine deteriorated ever more during the Greek liberation uprising (1821-1829). The Ottoman domination finally came to an end in 1917, when the Holy Land was captured by the British. By that time the flock of the Jerusalem Orthodox Church had shrunk even more which was largely the result of the activities of Western missionaries. Local Christians partly joined the Catholic community of the Latin Rite, and partly joined the Melchite Uniate Patriarchate (Catholics of the Eastern Rite) and the Protestant community. The success of the Western missionaries was promoted by their involvement in charity and popular education.

In 1922 Palestine became a British protectorate, a fact that stimulated the growth of Jewish settlements there. After the State of Israel was established in 1948, and the Arab-Israeli wars, part of the Jerusalem Patriarchate found itself on Israeli territory and the rest on the territory of Jordan.

The Primate of the Jerusalem Orthodox Church, the forth in the diptych of the Orthodox First Bishops (after the Primates of Constantinople, Alexandria and Antioch) bears the title of His Beatitude the Patriarch of the Holy City of Jerusalem and All Palestine. The Jerusalem Patriarchate is organized on the pattern of a monastic brotherhood. The Fraternity of the Holy Sepulchre, of which the Patriarch is the Hegumen, includes all the archpastors, archimandrites, hieromonks and hierodeacons, monks and obedientiaries of the Patriarchate. The Metropolitans, archbishops and bishops who are members of the Holy Synod have the appropriate titles. The Synod also includes some archimandrites, and the whole brotherhood now consists of more than 130 members. Its members are the guardians of the common Christian holy places and shrines connected with the life of the Saviour, including above all the Church of the Resurrection, or of the Holy Sepulchre, with the Golgotha and the Holy Sepulchre, and also of the Tomb of the Mother of God at Gethsemane, the place of the Ascension of the Lord on the Mount of Olives and the Cave of the Nativity

of Christ at Bethlehem. The Patriarch's residence, called Minor Galilee, is on the Mount of Olives. The main cloisters of the members of the Fraternity of the Holy Sepulchre include the Monastery of the Holy Sepulchre, the Monastery of the Holy Cross, the Monastery of Sts. Constantine and Helena Equal to the Apostles, the Lavra of St. Sabbas the Sanctified, the Monastery of Sts. George Chozebrite and Theodosius the Great. Within the Holy City proper there are a total of 18 monasteries and 4 convents.

Apart from the Fraternity of the Holy Sepulchre, the Holy Places and monasteries and convents, the Patriarchate also include: the Nazareth Metropolitanate (4 churches); the Ptolemy Metropolitanate (12 churches); the Patriarchal Exarchate in Eastern Jordan (28 parishes) and the Patriarchal Exarchate in Northern Jordan. There are also the Exarchates of the Patriarch of Jerusalem in Athens, Constantinople and on Cyprus.

Since ancient times our pious compatriots have been making pilgrimages to the Holy Places of Palestine, bringing back with them fascinating stories of their travels across the Holy Land. In the 19th century the links between our two Churches became especially close and in 1818 the Jerusalem Church Metochion was opened in Moscow. In 1843 the Holy Synod sent to Palestine Archimandrite (later Bishop) Porfiriy Uspensky for an assessment of the needs of the Jerusalem Church. In 1847 he became the first head of the newly established Russian Church Mission in Jerusalem.

In the 1920s the Jerusalem Church Metochion in Moscow was closed, but the church links with the Holy City were preserved.

In 1945 the newly elected Patriarch of Moscow and All Russia, His Holiness Aleksy, went on his first pilgrimage to the Holy Land. Since then fraternal links between the Russian and the Jerusalem Churches have continued to grow.

In 1948 the Russian Church Mission was reopened in Jerusalem, whose efforts serve to promote the mutual links of fraternal love and assistance between our two Churches.

We are confident that the reopening of the Jerusalem Church Metochion in Moscow will serve to further promote and consolidate the traditional ties of friendship and cooperation between our fraternal Orthodox Churches and our peoples.

A. KYRLEZHEV

## Patriotism Through the Prism of Russian Church Literature (11th-17th Centuries)

"O God, save Russ! O Lord, guard it! There is no land like it in this world" (*The Journey Beyond Three Seas* by Afanasy Nikitin /9, 469/).

"Let us stand courageously for the Orthodox faith, for the entire great state and for Orthodox Christians" (*A New Tale of the Most Glorious Russian Tsardom* /14, 151/).

"Active patriotism has always been characteristic of the children of the Russian Orthodox Church" ("Pre-jubilee Message by His Holiness Patriarch Pimen of Moscow and All Russia and The Holy Synod" /41, 3/).

"Our Orthodox Church has always shared the destiny of the people. She has been with them in their trials and has taken comfort in their successes," His Eminence Metropolitan Sergy of Moscow and Kolomna, Patriarchal Locum Tenens, wrote in his address to the pastors and the flock of the Russian Orthodox Church, dated June 22, 1941, the day Nazi Germany attacked the Soviet Union [33, 4]. The profound truthfulness of these words was strikingly revealed in the Russian Orthodox Church's service during the Great Patriotic War (1941-1945) and throughout the post-war period, right up to this day. Church literature of old Russia and early Russian literature in general, which, as a rule, contains much that relates purely to the Church, convincingly prove that these words can rightfully be applied to the historic past of our Motherland, too. As Academician Dmitry Likhachev authoritatively asserts, "invention and fiction were extremely limited" in that literature. It "was contiguous to reality and imparted to it definite forms. The sameness of subject-matter in literature was determined by the sameness of reality itself, reality from which these subjects were borrowed. Literature aspired to speak only of what really exists or existed" [5, 12].

Leaving aside the maxims, which church literature of Old Russia abounded in and which demanded numerous virtues of an Orthodox Christian, we shall point out that this literature was profoundly patriotic by nature, that it cultivated in the children of the Russian Church selfless love for and devotion to their Motherland and also their civic awareness. Even the earliest *Lives* of Orthodox Princes Boris and Gleb, the first Russian saints, and of St. Feodosy, the saint's homilies and later the Kiev-Pechery Patericon, chronicles and other works of the Russian pious thought reveal in everything a uniform

Prof. Konstantin Skurat's catechistic materials consist of a series of essays on Russian church literature of the 11th-17th centuries. The first part of the essays, devoted to the dogmatic theme in Russian church literature of that period, was published in *Theological Studies*, Moscow, 1989, Col 29. The second part, "Love Thy Neighbour," appeared in *JMP*, No. 3, 1990. This article is a continuation of the series.

monumental-historical style and a desire to serve the patriotic idea. This is not fortuitous, because service to one's homeland was regarded as an inalienable link of a virtuous life. But when this link fell out, the chain of piety also fell apart, becoming of no use.

\* \* \*

What does patriotism begin with? With the family "Love of one's Motherland," we read in a recently published work, *The Past for the Future*, "begins with love of one's family [here and below the spacing out is by the author — K. S.]. It grows gradually. As a person grows older he also develops love of his city, his village, his native parts and surroundings, his fellow-townspeople or villagers. Having matured, this feeling becomes a conscious strong love of his own country and his own people for the rest of his life" [17, 76]. "Therefore, every state," another author seems to develop this idea, "which is interested in its well-being and which soberly appraises its aims and potentialities, is obliged to attach primary importance to family formation and development. Indeed, where do the bravest soldiers, officers and military leaders, who are wholeheartedly devoted to the state, come from? They grow in the families where relationships between parents and children, brothers and sisters, senior and junior members, were based on high moral principles, where age-old traditions were revered, where the senior always guarded and protected his junior, where the junior unconditionally respected his seniors and considered it to be his sacred duty to literally cherish his father's or grandfather's combat or simply human experience" [39, 9]. Church literature of Old Russia provided numerous precepts on how to build up a good family.

Sts. Petr and Fevronia of Murom are presented as the ideal of a God-blessed wedlock. As the *Tale* devoted to them says, "They lived in piety, never transgressing God's commandments." When boyars demanded that Fevronia should renounce her right to princedom owing to her low descent, promising her fabulous riches in exchange, the

saintly woman replied: "What I am asking for is my husband, and nothing more." Her husband also remained faithful to her, "renouncing his principedom so as not to transgress God's commandment." The Lord heeded to their prayers and they died on the same day, June 25, and were buried "in the same coffin, in accordance with their will", although both of them had taken monastic vows before their death [10, 639, 641, 645. Cf.: 114, 118, 119, 122].

St. Juliania Lazarevskaya of Murom († 1604) is described by her son Kallistrat (nicknamed Druzhina Osoryin) as a model of a pious wife and mother. Since her young years she reverentially loved the Saviour and His Most Pure Mother, was taciturn, meek, obedient, prayerful and strictly observed fasts. A very pious person, St. Juliania was a warm-hearted woman, devoted to her duty as wife and mother. She combined feminine tenderness with strong will, courage, and selfless service to the needy and sick.

Church didactic collections current in Old Russia contain exhortations on parents' duties to their children and children's duties to their parents. Parents are suggested to cultivate fear of God in children, to teach them politeness, orderliness, encourage their work habits, teaching daughters needlework and sons—handicrafts; to love children, guard them "but also save them by fear"; keep them pure in body and guard them against all sins "as the apple of one's eye and as one's soul" [11, 85]. One of the injunctions given by a father to his son says: "My son, if you want to achieve much in the eyes of God and people, show respect for everyone and be kind to every man both in his presence and behind his back. If someone is laughed at, praise him and take a liking to him, and you will be rewarded by God, praised by people, and respected by the one you protected" [8, 497]. But if parents fail to comply with these precepts, if they fail to teach their children these things and children fall into sin "through their fathers' or mothers' neglect", the latter "will be called to account on the Day of Judgement" [11, 85]. They "will be punished more severely than robbers" [3, 125].

Children take a pledge in the name of God to respect their parents, love and care for them, obey them in God, comfort them in every way, bear their infirmity "and all kind of grief" [11, 89]. If they "grow weak of mind" in old age, they should not be disgraced or reproached, and their labours, sorrows and concern for their children should not be forgotten [11, 89]. The idea of respect for parents was graphically expressed in the 11th-century Byzantine collection, *The Bee*, translated in Russia at the end of the 12th century, which, with certain amendments, additions and changes, was very popular until the 18th century. "Those who are going to show concern for their parents should look at storks," we read in *The Bee*. "When they see that their parent has grown weak from old age, they stand round him, protecting him with their wings and feeding him generously, and when the latter wants to take wing, they help him slightly by their wings... Be for your parents such as you would like your own children to be for yourself" [7, 505].

Good children, who fulfil God's commandment with regard to parents, are reminded that the Lord will bless their life in goodness", hear their prayers, "relieve them in sorrow", absolve them from their sins, forgive them and grant them longevity — till the "venerable old age" and Life Eternal after their demise [11, 89]. But bad children, who insult, condemn or curse their parents, who beat their fathers or mothers, are to be excommunicated and are to die a terrible death.

Mutual obligations of parents and children are expressed

in a generalised form in the last will of the Orthodox Prince Dmitry Donskoi, whose life's feat is now being studied particularly closely by historians and theologians of our Church in connection with his canonization. As a rule, in the last minutes of their life great people are laconic and say only what is absolutely necessary and important. This was also true of the Grand Prince. As a chronicler writes, "And he called his Princess Evdokeya and his sons and said unto them: 'Listen to me now. I'm departing from this world. You, my dear Princess Evdokeya, be the father and mother to your children, punish and admonish them according to the Lord's commandments, so that they should become obedient and humble, fear God and respect their parent.' And then he said unto his sons: 'The fruit of my womb, fear God and respect your parent, and live in peace and love with each other... And may God of peace be with you'" [21, 317].

Concern for a good, closely-knit family was combined with the Church's concern for improving the position of the flock, for ensuring proper, just relations among all people inhabiting Orthodox Russ, who were members of a large family.

In terms of social relations, the Church sought in her sermons and by written word to alleviate, mollify, and ultimately get rid of oppressive forms of inequality and introduce into society the principles of Christian justice and impartiality.

At the time of the Baptism of Russ and in subsequent centuries Russian society was ruled over by private law, the right of the strong, when the striving to acquire property involved enslavement of free people. As the well-known 13th-century teacher, Bishop Serapion of Vladimir, said, the rich and strong sought to ruin everybody "like beasts"; "prompted by greed, they seized other people's estates," having no mercy even for orphans and "losing their human nature" [34, 195, 196]. Serfs could be sold out, pawned and even killed with impunity. And then a salutary and consolatory voice resounded from the Church in their defence. Life on monastery lands was better and easier, and people went more willingly there. When the Church in the person of her pastors declared: "If you have a good slave, have him not only as your brother but also as a son" [36, 191]—and she actually put this into practice—every peasant immediately realised which bondage was preferable.

In her attitude to the insulted, enslaved and, in general, unjustly despised, church literature of Old Russia was up to the mark in terms of its service to society and the state. "From the Church, the ambo of the temple, the cloister, a zealot's cell, in talks with slave-owners, and in messages addressed to princes and boyars," a 19th-century student of old Russian life wrote, "a pastoral voice resounded incessantly in defence of people in bondage, insisting either on their liberation or, at least, on improving their material and moral conditions" [38, 5]. Both church canons and pastoral messages forbade clergymen even to accept for the temples of God gifts from a wicked master who "tortured his servants with wounds, hunger and nakedness" and imposed on them work beyond their strength [36, 195]. See *Tale of How a Master Should Treat His Servants*—3, 127-129].

Proceeding from the teaching on Christian mercy, church preachers explained injunctions of the Saviour, often turning to His parable about the rich man and Lazarus, and set in contrast the traits characteristic of society in those times. The Prologue (for October 15) cites a vision of St. Andrew, depicting the death of a cruel master, who reminded one of the gospel rich man, and who treated his

servants brutally. And he died and was being buried—satanic legions accompanied his body with all sort of abominations to the grave. The story of St. Theodore's going through the ordeals (the Prologue for December 30), which was fairly wide-spread among the Russian people, depicts cruelty (inhumanity) as the last, 20th, ordeal, i. e. the one that directly separates the soul from the gates of Heaven. As an old-time Russian preacher teaches us, "there is no use in fasting if we fail to abstain from showing our cruel heart. He who does not eat meat, abstains from drinking, but shows no concern for the wretched and poor, is worse than a beast. He who prays all night long, without sleeping, on bare earth, but shows no mercy for the wretched and poor, is likewise no better than a beast... Both the rich and the poor are equal before God—the demands of the law of Christian love are the same for both. Wealth in itself is not an evil (just as poverty is not a virtue in itself). It becomes a crime and draws God's wrath on itself when those who possess it "grow rich", rejecting or breaking the law of mercy. One of the precepts of the Prologue (for November 26), explaining the Lord's words said on the Day of Judgement, says: "I do not condemn the rich but only the merciless, and their inhumanity" [2, 10].

Works by St. Maksim the Greek († 1555 or 1556), who cared for the wretched and poor and who "like the humanists of the New Times, in fact long before them, raised his voice in defence of humiliated and insulted" [28, 124], are permeated with a special warmth towards the enslaved.

Metropolitan Nikifor displayed courage in urging Vladimir Monomachos himself to show his magnanimity as grand prince and restraint towards his enemies. "Think carefully about this, my prince," the Primate of the Russian Church wrote to him, "and give thought to those who were banished and condemned by you, and also to the despised ones, remember them all" [30, 198].

Church literature strongly censures not only all kind of oppression and cruelty but also everything that weakens a person's love for his neighbour: pride, arrogance, haughtiness, anger, rancour, enmity, quarrels, envy, slander, lie, etc. It severely and justly denounces all those who are guilty of these vices—the powerful ones, who are famous in the earthly world, and the weak, who are unknown or hardly known. "Show love for all people," Bishop Luka Zhidyata of Novgorod (early 11th century) teaches. "Be truthful... Forgive your brother and every man, and never render evil for evil... Don't censure your brother even in your thoughts... Remember and show mercy for wanderers, the wretched ones and prisoners in dungeons, and be merciful" [37, 88].

Obviously, church literature of Old Russia taught worshippers family, personal, and social improvement, drawing on the gospel commandment about love of one's neighbour in its various manifestations.

Obedience to civil authorities was demanded as an indispensable condition of order and well-being. "Obey princes and render due homage to them," the *Domostroi* commands, "because the prince is sent by God to punish scoundrels and villains" [11, 77. Cf.: 3, 109, 345. Cf.: 9, 345]. Service to the earthly "tsar in truth" was compared to the service to God, the King of Heaven [11, 77. Cf.: 3, 4]. It was thought that disrespect for authorities leads to a half-hearted attitude to God.

Ruling authorities were also reminded of their duties and, moreover, the qualities demanded of a ruler were indicated persistently.

The ruler should show "paternal concern" for his subjects. "Disobedient and malicious sinners should be compelled to

agreement with people of goodwill" by the force of law and justice, "while good subjects should be duly favoured and encouraged to virtues and good deeds" [10, 543]. Also, the ruler should not despise his minors "who are under him: because minors are no longer minors when they are useful to the great ones" [10, 159]. It is unworthy of a ruler to listen to a slanderer who "talks sweetly" [13, 119]. Praising Prince Boris, Metropolitan Mitrofan of Kizhi exclaimed: "How should I call you, the Christ-loving grand prince?! Verily you are a friend of truth, the receptacle of wisdom, the nest of mercy" [9, 275]. The prince's justice was rated so high that the country's destiny was thought to be dependent on it. "If princes are just in their country," St. Nestor the Chronicler reflects, "many of its sins are forgiven; if they are vicious and mendacious, God sends even more hardships to that country, because the prince is the head of the land" [22, 72]. Justice, wisdom, goodness, sobriety are the virtues presented by church literature of Russia in the 11th-17th centuries not only as moral values but also as civic accomplishments. According to St. Maksim the Greek, "the concept of autocracy implies, first, that the tsar corresponds to the moral ideal in general, and second, that the tsar obeys the legality principle and implements it in governing the state" [28, 11].

As one of the powers that be, the ruler will be made "answerable more than anybody else in the other world", therefore he "should particularly strive to have fear of God, to become a humble, merciful and loving person" [8, 14]. In his message to Prince Dmitry Borisovich, Yakov Chernorizets advises the prince to be always kind, avoid drunkenness, pride, illegitimate intercourse, "for lust is as ferocious as a wild pest, which sprouts by itself on unploughed soil", to be patient, and love Christ. "There is nothing more important than to know God and obey His right hand and His left hand, and do His will, and fulfil His commandments," the message says in conclusion [7, 457, 459, 461, 463]. According to St. Maksim the Greek, a ruler who possesses these virtues and qualities "is Orthodox, an animated image of the King of Heaven" [28, 11].

It is noteworthy that church literature also pointed to a direct dependence of the moral condition of chiefs on the spiritual make-up of the prince, thereby re-emphasizing the importance and necessity of Christian, humane qualities for the prince.

Examples were cited in order to present a vivid image of a good prince. Characteristic in this respect is *Praise to the Family of Ryazan Princes*, which lauded their faith, piety and, as a natural corollary of their Christian make-up, their civic courage and zealous service to the Motherland. "The sovereigns from the family of Vladimir Svyatoslavich," the *Praise* says, "were brought up in piety and educated spiritually." With such spiritual fibre they were "brave beyond measure", fought enemies "for the holy churches and Orthodox faith", defeated "many adversaries who rose up against them", became famous "in all countries", and "indefatigably protected their Motherland against enemies"; they "held their earthly kingdom firmly, with pure conscience and wisdom, approaching the heavenly kingdom" [7, 201, 203]. The *Life* of St. Aleksandr Nevsky, an Orthodox Prince, testifies: "And God granted him the wisdom of Solomon, and the courage of the Roman Emperor Vespasian... Emerging victorious everywhere, (he) was invincible" [14, 78]. "And the days of his life in great glory were multiplied since Prince Aleksandr loved priests, and monks, and beggars; and he treated the metropolitan and bishops with respect and obeyed them as he would Christ Himself" [13, 341]. See 15, 146, about Tsar Feodor Ioannovich and

also 9, 281]. In his *Word of Praise* to Prince Boris Aleksandrovich, monk Foma exclaims: "Whom shall I liken the Grand Prince to?.. None of the former tsars was as handsome in face and garments, and, above all, as noted for his virtues as the Grand Prince." He "erected great walls and built God's churches within them, and he gathered saintly monks and startsy like magnificent pillars which can be said to support and enlighten the whole world under the skies" [9, 281].

Princes Gleb Vladimirovich and Konstantin, his brother, who enticed pious Ryazan princes into a marquee and murdered them, were depicted as antipodes of good princes. Describing their crime, the author calls the perfidious princes "damned" and concludes: thus they paved the way to "eternal torments for themselves and their advisers" [7, 129; see 15, 146, 158-59 about Tsar Boris and Svyatopolk the Damned].

Striving to put an end to acts of perfidy by individual Russian princes and guard the land of Russia against fratricidal bloodshed and internecine strife, which weakened the Russian people and led to their disunity, the Church insistently called for peace, supporting her appeals by resolute and courageous actions.

The clergymen of the Russian Orthodox Church, in the first place her Primates, regarded their ministry in fragmented, disunited Russia as God's calling to keep princes away from feud and discord and therefore willingly acted as go-betweens in their complex mutual relations.

To restrain princes from taking steps dangerous to Russia, metropolitans reminded them of their cross-kissing oaths. "You commit a sin," Metropolitan Konstantin and other clergymen denounced Yuri Dolgoruki, in 1157, who decided to give Prince Ivan Rostislavich of Galich away to Yaroslav Osmomysl, "for you kissed the cross but keep him in captivity nevertheless and, moreover, intend to give him away to be murdered" [32-b, col. 488]. Yuri Dolgoruki did not dare to break the "kissing".

Church literature pointed out that life in concord and love is rewarded by God's blessing. "Following Iona's precepts," we read in the *Life of Archbishop Iona of Novgorod* (1468-1471), "Novgorodians lived in love, never starting internecine strife with each other. And the earth yielded a richer harvest than before, and all kinds of fruits of the earth were in abundance in the lands of Novgorod and Pskov" [9, 371, 373]. Contrariwise, it was pointed out that dissensions among princes were bound to lead to the loss of independence, as was the case with Byzantium in 1204: "And this is how the reign of the God-protected city of Constantine and the land of Greece were ruined because of the caesars' discord, and now that land is possessed by foreigners" [7, 113]. "We implore you, prince, and your brothers," Metropolitan Nikolai appealed to Vladimir Monomachos and Chernigov princes, warning them against an internecine war with the Grand Prince of Kiev, "don't ruin the Russian land; for if you start war against each other, the foes will be happy and will seize our land which was gained by your grandfathers and others..." [32-b, col. 237-238]. It was believed that a prince who "was never at war with anyone" [22, 239], alone fulfilled the Lord's commandment.

"Come to your senses, princes," church preachers urged again and again, "you, who oppose your elder brothers, make war and call upon foes to rise up against the brethren, lest God should condemn you at His Last Judgement!.. be mindful, princes, of your majesty and your honour. or your grandfather is St. Vladimir, who brought thousands upon thousands of souls to God!.. Remember also what

brothers you have—great miracle workers Boris and Gleb! Imitate them, follow their example and learn from it! When Satan sows enmity among you, recall these saints, who preferred death to enmity against their brother. Those of you who will not take offence and be the first to seek peace, will be rewarded by God just as they were" [22, 237, 238. Cf.: 6, 339—Sunday 18, Of All Saints].

In the 13th century, when Russ was invaded by the Tatar-Mongol hordes, the struggle against the invaders provoked a fresh upsurge of patriotism in church literature. Sufferings, grief over the killed and taken prisoner, feats of valour, involving self-sacrifice, in the name of freedom of the Motherland and the Church, the Church's blessing for these feats, encouragement in struggle, prayers for help and hopes for God's help, martial heroism, courage, meetings of Russian fighting men after battles and victories, thanksgiving prayers to God for His help, assistance to civil authorities in establishing order after the enemy was driven out—all this was duly reflected in church literature of Old Russia. "In the period of feudal fragmentation the Church came out for unity, against intestine wars", and now, in the Time of Troubles, "she inspired for struggle against the foreign invaders" [40, 2].

The years of struggle against the invaders witnessed the appearance of a series of remarkable works of church literature which were completely devoted to the theme of patriotism, as, for instance, the *Message to the Ugra* by Archbishop Vassian Rylo of Rostov [9, 523-537], or gave a great deal of space to it. Among the latter works mention should be made of *The Life of Our Saint and God-Bearing Father, Hegumen Sergy the Miracle Worker* [8, 256-429]. Characterising this literary monument, Academician Dmitry Likhachev writes: "The precious and fanciful verbal patterns throw in a still bolder relief Sergy's modesty and his hard life of toiler and solicitous champion of the land of Russia" [8, 12]. The words "toiler and solicitous champion of the land of Russia" should be repeated, because St. Sergy, whose Lavra celebrated its 650th anniversary in July 1987, has become an image and model of service to the homeland for all people working for the good of the Russian Orthodox Church.

A description of the hardships suffered by Russia during and after the occupation of its territory by the nomadic people, and expression of grief over the killed and taken prisoner were instrumental in stimulating patriotic feelings. Particularly remarkable in this respect were the sermons delivered by Bishop Serapion of Vladimir, which a contemporary student of literature of Old Russia describes as "living evidence of the oneness of Russian literature on the entire vast territory of Russia—from Kiev in the south, Galich-Volhynian Russ in the south-west, and Vladimir-Suzdal Russ in the north-east.. His sermons testify to the attitude of Russian literature as a whole to the terrible events connected with the foreign invasion and yoke" [7, 22]. The utterances of the Vladimir Bishop form an integral cycle, as it were, conveying the heart's pain over the hardships and calamities caused by the enemy invasion. "God's churches have been destroyed," he says, "sacred vessels—defiled, venerable crosses and holy books desecrated, sacred places trampled underfoot; bishops have become a prey to the sword, the bodies of saint martyrs are thrown to birds to feed, the blood of our fathers and brothers has soaked the earth like water, the might of our princes and boyars has gone to seed, our fighting men have fled, fearstricken, a multitude of our brethren and children have been taken prisoner, many towns have become deserted, our fields are overgrown

with weeds, our grandeur has vanished just as our splendour, our wealth has become the enemy's booty, the fruits of our labour have been appropriated by the infidels, and our land is now in the hands of foreigners" [7, 447, 449].

The *Life* of St. Mikhail of Chernigov, which appeared in the late 13th-early 14th centuries, tells of the oppressors' cruelty and also of the unwavering loyalty of the Russian prince and boyar Feodor, who accompanied him, to his native land and Church. The story of the two fine Russian men, who died like heroes in the Horde for the Orthodox faith, had a profound patriotic meaning as a protest against violence and as a call to resist the oppressors.

The description of hardships prompted a convincing conclusion: it was necessary to throw off the foreign yoke at all costs, up to and including self-sacrifice. "It is better to die and thus win eternal glory than remain under the vile enemy," Russian Orthodox believers said, and called upon Russian people to stand for "God's holy churches, the Christian faith and the Fatherland" [14, 70]. "Let us suffer in common for the Orthodox faith, and for holy cloisters, for our Orthodox tsar and for Orthodox people," said the *Penitential Verses* sung first in cloisters during monastic repasts and, in the 16th century, also beyond their walls. "Let us resist our oppressors, and not disgrace ourselves; let us not shun war against the hostile and godless hagarites who are trampling the Orthodox faith underfoot" [12, 561].

The Church blessed warriors for a feat of arms in the name of the Motherland's salvation and in crucial and decisive moments encouraged them, inspiring them with bravery and hope for God's help. The *Life* of St. Sergy testifies that the Radonezh zealot blessed Grand Prince Dmitry Ivanovich before the Battle on the Kulikovo Plain and, having armed him with a prayer, said: "Go and fight the godless, and if God helps you, you will emerge victorious and will return to your Motherland with great honours and unharmed" [8, 387. Cf.: 18, 196]. The saintly man "handed" two monks to the Grand Prince as a constant reminder of the blessing bestowed on him and as fighting men, saying: "Here take my warriors... fight steadfastly, as behooves glorious warriors, for the faith of Christ and for the whole Orthodox Christianity, against the vile Polovtsy." "And he made the sign of Christ's cross over the Grand Prince's whole host" [8, 147]. When Dmitry Ivanovich saw the multitudes of the Tatars and hesitated, not knowing what to do, a messenger arrived unexpectedly from the saintly man with a message which read: "Peace and blessing be upon the Grand Prince and all Russian princes, and the whole Orthodox host" [8, 173]. "Without any doubt, Prince, engage boldly in battle against their ferocity, and have no fear—God is sure to help you" [8, 387]. The messenger also gave the Prince a "prophora of the Most Pure Mother of God" from the saintly old man [8, 173]. The Trinity-St. Sergy Cloister also gave its blessing to Tsar Ivan IV, when his troops stood at the walls of Kazan. Two monks arrived from the monastery and presented to the tsar a holy icon (depicting the Life-Giving Trinity and the Most Holy Mother of God with two apostles—the vision of St. Sergy), a prophora and some holy water [11, 495]. Metropolitan Makary, together with other bishops and clergymen, also blessed Tsar Ivan IV for a martial feat, presented the "invisible weapon"—Christ's cross—to him, and assured him: "By the prayers of His Most Pure Mother, the Almighty Lord will grant you His assistance and final victory over the adversaries... And all warriors of 'every rank' received the bishops' blessing" [11, 457, 459].

At the height of the historic events on the Ugra in 1480, which put an end to the Horde's almost three-century yoke,

when Grand Prince Ivan III, just as Dmitry Donskoy a hundred years before, hesitated for a moment before the khan's host, Archbishop Vassian Rylo of Rostov (1468-1481) sent him his "humble blessing", calling for resolute action. "Take heart and hold out as Christ's good warrior, my spiritual son," Archbishop Vassian wrote. "Have no fear... be strong by the Lord's help, His strength and power... 'The Lord... will give strength to our princes and glorify the family of His anointed one'... The Lord God will strengthen you and help you and your Christ-loving host... Don't lose heart, but repose your sorrow upon the Lord... Don't waste time and engage in battle, appealing for help to God, the Most Pure Mother of God, Christians' helper and protectress, and to all His saints. Follow the examples of the grand princes—your forefathers... I have in mind Igor, and Svyatoslav, and Vladimir... What feats of valour and bravery your praiseworthy great-grandfather Grand Prince Dmitry, performed beyond the Don in the struggle against the same damned adversaries! He fought in the front ranks and did not spare his life for the sake of the Christians... For his courage the all-merciful Lord did not recall his former sins and did not linger to extend His help... And now, too, if you follow the example of your forefather, the great and praiseworthy Dmitry..., the Lord seeing your daring, will also help you... For the Christian Orthodox faith and for God's churches..." [9, 525, 527, 531].

And who knows how the events would have unfolded on the Kulikovo Plain and on the Ugra without these profoundly patriotic appeals.

In 1521, when the Crimean Khan Mekhmet-Girei made a devastating raid on Russia, St. Maksim the Greek, seeing that the state was "in grief", sent a special *Message* to Vasily III, trying to console the disheartened Grand Prince [28, 121].

The effect of the Church's blessings was tremendous. Both church and secular literature of Old Russia testify to this more eloquently and convincingly than any discourse. They received "the blessing from the bishop and all clergymen," says *The Tale of Ryazan's Destruction by Batu* "and took the field against impious tsar Batu, and met him near Ryazan borders, and attacked him, and began to fight him manfully and gallantly... One Ryazan resident fought against one thousand men, and two—against ten thousand" [14, 70]. "And the Grand Prince," we read in the *Tale of the Battle against Mamai* and in the *Life of St. Sergy*, "having listened to the message from the saintly old man (mentioned above.—K. S.) and kissed the messenger lovingly, became fortified by the letter as by some hard and strong armour... The message inspired Grand Prince Dmitry and all his host with great determination, and they set off to fight the vile enemy... A battle began, and many fell in the fighting, but God helped the great victorious Dmitry, and the vile and impious Tatars were completely routed: after all, the damned saw God's indignation and God's wrath against them" [8, 173, 387]. "The Tsar, the Grand Prince (Ivan IV.—K. S.)", says *A History of Kazan*, "receives episcopal blessing (from Metropolitan Makary.—K. S.) as if from the Heavenly Pantocrator's hand, and, together with it, the courage and bravery of Alexander, King of Macedonia" [11, 459, Cf. 13, 331].

The Holy Church's prayers about Russian fighting men and their own prayers served as a constant intercession for Russia before God, and as a constant source of spiritual strength for them.

Metropolitan Makary told Ivan IV: "We, the humble ones, should always pray unto God and the Most Pure Mother of

God, and all saints, for your God-protected tsardom" [11, 457].

In the face of danger coming from Tamerlane ("The Iron Lame Man"), who occupied many regions and was advancing towards Moscow, Grand Prince Vasily Dmitrievich and Metropolitan St. Kiprian issued an order in 1395 that the especially revered Vladimir Icon of the Mother of God be translated from Vladimir to Moscow (feast day—August 28). Multitudes of people prayed in front of it, exclaiming: "O the Most Holy Queen, the Mother of God! Save us and our city of Moscow from invasion by vile and impious Temir Aksak-tsar, and shield every Christian town and our country, and protect the princes and people against all evil" [8, 237].

Fortifying Grand Prince Ivan III spiritually before battle, Archbishop Vassian of Rostov assured him that the entire God-loving clergy and all Christians will constantly say prayers and conduct holy services devoted to him in all churches, so that the Lord should grant him "victory over the vile enemies" [9, 525].

Recounting the events which took place in the Trinity-St. Sergy Cloister between 1584 and 1618, its cellarar Avraamy Palitsyn (1608-1619) testifies that at dangerous and crucial moments the beleaguered prayed with particular zeal and fervour. Thus, before a sally, sally men's chiefs and "Trinity startsy came to the Church of the Holy Life-Giving Trinity and kissed miracle-working icons and the cure-giving relics of our father, St. Sergy the Miracle Worker" [13, 500].

Prince St. Aleksandr Nevsky [2, 55; 14, 79], Prince St. Dmitry Donskoi [8, 115, 173, 177; 13, 393], Ivan III [9, 385], Ivan IV [11, 455, 457] prayed with similar fervour before battle. These prayers were permeated with such profound fearful faith, feeling of God's closeness, warmth and awareness of the tremendous responsibility for the destinies of the home and, that they should be copied out of literary monuments and memorized. "O the Most Holy Queen, the Mother of God," prayed Orthodox people at the walls of Kazan, "help us, Thy sinful slaves, now, and pray unto Christ our Lord, so that He should grant us victory over the enemies. And you, Father Sergy, Christ's great saint, hasten now to our aid and help us with your prayers, as you once helped our great-grandfather on the Don against impious and vile Mamai" [11, 495. Cf.: 9, 331].

And God's help did come. Let documents say about this, too.

"And Prince Dovmont (Prince of Pskov; † 1299—K. S.) set off with Pskov men," the *Tale* about him and his courage says, "and with God's strength and the help of St. Leonty, Christ's Martyr, defeated seven-hundred-strong enemy with its mere ninety men" [8, 53. See 8, 55].

"By God's grace and untold mercy, and by the prayers of the Most Holy Mother of God," we read in the *Tale of Temir Aksak*, "our city of Moscow remained unharmed and intact... And in 1395 Tamerlane with his fellow-tribesmen headed for where they had come from; they returned unsuccessful and perturbed, as if they were chased by someone. But it is not we who drove them away; it was God who drove them out by the invisible strength of His and of the Most Pure Mother, the prompt Intercessor in troubles, and by the prayer of His saint, God-loving Metropolitan Petr of Kiev and All Russia" [8, 239. Cf.: *From the 1512 Chronicle*, 10, 403].

Describing the siege of Kazan, *A History of Kazan* testifies that "from the day the icon arrived (from the Trinity-St. Sergy Monastery, as has been said above.—K. S.) the whole joy and victory were granted to the pious tsar by God. Kazan became so short of gunpowder that its people could not fire single shot and suffered from this terribly" [11, 495]. Short-

ly before Kazan was taken, children and grown-ups, residents of the city, had seen an elderly man walking on top of the walls with a cross and holy water, making the sign of the cross and aspersing the walls [11, 397]. St. Nicholas the Miracle Worker from Myra in Lycia appeared in a dream to one of the tsar's warriors and told him: "Be up, man, and go and tell your tsar, whom you serve, that on the feast of the Protecting Veil of the Mother of God he should boldly, without fear and laziness, storm the city, leaving all doubts, for God gives this city and his enemies, the Saracens, away to him" [11, 501].

The Church was also inseparable from Russia in the days of triumph after the victories won by the Christ-loving army. Thus, when Prince St. Aleksandr Nevsky approached Pskov after his glorious victory at Lake Chudskoye, hegumens, priests in vestments, with crosses in their hands, and all people came out to meet him at the city walls, "offering up praises to God and glorifying the prince" [13, 337]. Metropolitan Filipp did the same. Accompanied by numerous clergymen, he came out "with crosses" to meet Grand Prince Ivan III. It was in 1471 when the Grand Prince was returning to Moscow after subjugation of Novgorodians, who had refused to recognize Moscow's authority over themselves [9, 399].

Church festivities to mark the fall of Kazan are described in more detail. When the tsar was entering Kazan on horseback, he was preceded by a procession bearing a cross and church banners with the images of the Saviour and the Mother of God. Having arrived at the "grand square", the tsar dismounted and fell to "the ground, saying thanksgiving prayers to God, with tears welling up in his eyes". He was joined by all those present. The clergymen blessed water and, accompanied by warriors, made a festal procession around the city. When the good news reached Moscow, Metropolitan Makary, in the company of the bishops who had come to Moscow to meet the Grand Prince, swiftly entered the Cathedral Church of the Most Holy Mother of God and ordered to ring all the bells throughout the city of Moscow and to sing thanksgiving molebens during the whole week. Divine Liturgy was celebrated in the Cathedral Church of the Most Holy Mother of God, during which the tsar prayed tearfully, offering up thanks unto God and kissing the holy relics of Sts. Petr and Iona [11, 549, 551].

After the Liturgy Metropolitan Makary gave a holy prospora to the sovereign and delivered an oration, demonstrating once again that the Orthodox Church was rejoicing together with the whole Russia at the onset of peaceful days after a period of sorrows and at the same time showed concern for the wellbeing of people in those days. "O my spiritual son, the sovereign," Metropolitan said, "jubilate and rejoice, glorifying God Who granted you salvation and victory over the enemies! May there always be God's great grace over us, as it is now over you, who beseeched with faith and was granted, searched for and found, struck and it was opened for you. Help the suffering and needy and give food to the hungry and clothes to the naked; keep your boyars and grandes in honesty..., entertain quiet love for all your servants and give them what is necessary according to the apostolic word, so that they should serve you gladly, without sighing; don't haste to condemn the guilty ones, but first find out for sure whether they deserve execution for their misdoings, and even then be merciful and lenient and forgive them twice or even thrice to enable them to repent and put an end to their evil acts" [11, 551]. A historian tells us that thereupon the "sovereign" bowed to "the metropolitan to the ground with great humility and awe for his spiritual admonitions, as if he had received orders from the lips of God Himself, and promised him to act as his father the metropolitan had taught him" [11, 551. See 11, 539; 18, 168, 297].

The review of the literary monuments of Old Russia, for the most part church ones, warrants us to conclude that literature served its people faithfully, preaching the need to "guard the Russian land". This purpose was also served by the striving to build up a good and closely-knit family and consolidate it, to establish equitable, Christian relations in society, to educate not only the flock, but also the rulers, princes, to call them for peace, cohesion, to support in trouble, encourage and hearten them by word and by deed, by prayer and by sacrificial service, to offer up thanks to God in joy and to be worthy of His mercy. A prominent contemporary scholar and student of Old Russia's literature has this to say about the Kiev-Pechery Patericon: "Not only did the Kiev-Pechery Patericon serve the idea of Russia's unity; it also asserted its originality, promoted the shaping of an ecclesiastical ideal of behaviour in it and the development of Russian church traditions, of the monastic 'etiquette'" [6, 11]. And this service of church literature was not fortuitous, but followed from the sanctity and nature of the Holy Russian Orthodox Church herself. I recall the remarkable words said by her Primate of the comparatively recent times—His Holiness Patriarch Sergy († 1944)—in reply to attempts to cast aspersions on him by alleging that he had issued his patriotic messages under compulsion. "For me personally, it is enough merely to love my Motherland and my people to oppose nazism and our country's enslavement by it without anybody's requests, let alone compulsion" [33, 34]. I should like to add that this is also enough for the whole Russian Orthodox Church in her service to the Motherland in the past and present.

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Konstantin SKURAT  
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## St. Innokenty, Archbishop of Kherson

*The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away* (1. Pet. 5. 1-4).

Archbishop Innokenty of Kherson and Taurida (Borisov; † 1857), a true pastor of Christian souls, a remarkable religious writer, the founder of Novy Afon, in the Crimea, and the builder and restorer of monasteries and hermitages in the Crimea, including Chersonesus—the site of the baptism of Prince Vladimir, Equal to the Apostles, and the cradle of Russian Christianity, is gratefully remembered in the local tradition of the city of Odessa and other cities of the Odessa Diocese. The brief life story of his published below is based on materials that shed fresh light on the pastoral labour of St. Innokenty, and was compiled with the blessing of His Eminence Metropolitan Sergy of Odessa and Kherson († February 4, 1990), Doctor Honoris Causa, Master of Theology. It was considered and prepared by the following commission:

Members of the commission: Archpriest Aleksandr Kravchenko, Master of Theology, rector of the Odessa Theological Seminary—chairman of the commission; Archimandrite Filaret (Karagodin), Candidate of Theology,

dean of the Holy Dormition Monastery, lecturer at the Odessa Theological Seminary (now Bishop of Astrakhan and Yenotayevka); Archpriest Victor Petlyuchenko, Candidate of Theology, acting inspector of the Odessa Theological Seminary, lecturer at the OTS; Archimandrite Tikhon (Bondarenko), Candidate of Theology, Superintendent Dean of the Odessa District, lecturer at the Odessa Theological Seminary; Archimandrite Innokenty (Shestopal), Candidate of Theology, assistant inspector, lecturer at the Odessa Theological Seminary; Archpriest Georgy Gorodentsev, Candidate of Theology, secretary of the board, lecturer at the Odessa Theological Seminary; Hieromonk Pyotr (Kuzovlev), assistant secretary of the board, lecturer at the Odessa Theological Seminary; and Pyotr Yeryomin, Candidate of Theology, lecturer at the Odessa Theological Seminary.

\* \* \*

Innokenty (Ivan Alekseyevich Borisov) was born in the town of Yelets, Orel Gubernia, not far from

the Presentation Church, where his father, Fr. Aleksy Borisov, served. His date of birth—December 15, 1800—is unquestionable. Ivan was the fourth child in the family. In addition to his parents, he owes his upbringing to his elder brother Matvei, who outlived him by several years and left behind reminiscences of him which have not been published. Ivan was sicklier by nature, but the more assiduous he was with regard to lessons, reading and writing, and the more zealous towards the church of God. Abilities, such as eloquence, for one, appeared early in him as well. According to the would-be saint's friend from the Kiev Theological Academy, subsequently Bishop Ieremias of Nizhni Novgorod, "Innokenty's facility with speaking manifested itself when he was a child" (1, p. 4).

Fervent love for the church of God and for Divine Service lived in him beginning in early childhood. Bishop Ieremias mentions this, too. The youth grew lively and perky, which was the result of the good upbringing given him by his parents, who were able to spiritually foster moral

principles in their son and develop a character that was not susceptible to fits of despondency and worldly sadness. His incessant spiritual vigour was a source of support and heartiness in difficult circumstances not only for him, but for his large flock as well. There was no large library in the poor priest's home, but there was a Bible, the Lives of the Saints, and the Lives of the Holy Fathers, which the young Ivan read.

"...During the period of preparation for school... and later for the seminary, an especial influence was exerted on Ivan Borisov by Fr. Vasily Klimentev of the Presentation Church in the town of Yelets, a person who stood out for his rare kindness, uncommon simplicity and accessibility to each person, independent character, and knowledge that was broad for his times, a person who loved science and was fluent not only in Latin but in French as well. His studies with Borisov unquestionably had a beneficial influence on the development of his brilliant charge."

Innokenty himself always lovingly recalled his unforgettable mentor, Fr. Vasily, from whom "he received the first exhortations in the sciences..." (2, pp. 611-612).

In 1810 Ivan Borisov entered the Voronezh Diocesan School, where he never did study. In early 1811 he became seriously ill with smallpox, due to which he had to return to Yelets, and on October 16, 1811, his father passed away.

Fr. Vasily Klimentev, who was like a father to Innokenty, groomed him for the Orel Theological Seminary after he finished the school as an external pupil, and his brother Matvei helped him master the subjects. Yelets remained in Innokenty's memory as the town of his difficult and unforgettable childhood.

New friends appeared in the Seminary. One of them was Irodion Solovyov, monastic name—Ieremia, later Bishop of Nizhni Novgorod, a well-known zealot and ascetic (2, p. 613).

In 1819 Ivan Borisov graduated from the Orel Theological Seminary with honours and was sent to the Kiev Theological Academy.

At the Academy he continued to work diligently. However, he did not confine himself to studying the sciences; he tried to excel at inner piety and virtue and especially to beware of the spirit of depression with which many students of theological educa-

tional establishments at that time were infected. However, the acquisition of the virtues was not an end in itself for him: in the *swept, and garnished* (Mt. 12. 44) home—his heart—he wished to have Jesus Christ abide; according to a childhood friend, Bishop Ieremia of Nizhni Novgorod (Solovyov; † 1884), "from his youth to the end of his days Innokenty had the Blessed Countenance of Our Lord Jesus Christ in his mind and in his thoughts" (1, p. 13).

At the Academy, the youth's talent developed and strengthened. His inquiring mind soon ceased being satisfied with the lectures of the Academy professors, and, fulfilling everything that was required of him, Borisov worked independently as well.

One of the surviving poems of that time, which exhibits the spiritual as well as the literary merits of the author, Ivan Borisov, is typical as the author's personal exhortation to himself and as a reflection of his views, thoughts and inner convictions:

#### DO NOT DESPOND!

When a small circle is designated  
To you for zealous fervour,  
And your soul, constrained in its  
confines  
Seethes with impulses  
To manifest itself in good deeds  
And to illumine the world with their  
brilliance:  
Tame ardour with meekness,  
But never despise!  
And, having strengthened yourself with  
piety  
In your struggle of suffering,  
Do not consider it degradation and  
dishonour  
To follow your destiny;  
But endeavour to be true in trifles,  
And forget yourself for duty's sake,  
Fulfil it with love  
And in labours do not despise!  
(3, p. 8)

In 1823 at convocation at the Academy Ivan Borisov read before the honoured guests part of his student work "On the Moral Nature of Our Lord Jesus Christ". The reading evoked an ovation, and the famous Metropolitan Evgeny of Kiev (Bolkhovitinov; † 1837), who was in attendance, acclaimed the youth as a "rising luminary of Russian theological scholarship" (3, p. 5). This prediction was fated to come true in full measure.

Upon graduation from the Academy Ivan Borisov was conferred the title of Master of Theology; later that year he was sent to the St. Petersburg Theological Seminary, where he was

appointed professor of Church history and Greek. That year he was appointed rector of the Aleksandr Nevsky Theological School, where he was professed, on October 10, 1823, with the name Innokenty, after which he was ordained hierodeacon, and on December 19 of that year, hieromonk. According to his friend Ieremia (Solovyov), "Innokenty liked the monastic title" (1, p. 14).

Indeed, from that time Monk Innokenty began his purely ascetic, monastic ministry to God and His Holy Church, a ministry which he fulfilled strictly and unswervingly throughout his life, a ministry, to the summit of which contemporaries attested, calling him "a true monk and a strict ascetic" (1, p. 14).

The pastor of the Church made a deep impression on contemporaries with his magnificent services, of which many testimonies have survived. Hieromonk Innokenty had to fulfil his ascetic labour not in the solitude of a monastery cell but in incessant labours and concerns, which made his feat still more valuable before God. For at that time the young lecturer was designated a Baccalaureate of Theological Sciences at the St. Petersburg Theological Academy. Several months later Fr. Innokenty was appointed assistant rector of the Academy. Another four months passed, and Fr. Innokenty was endorsed in the title of professor extraordinary. Two months later Fr. Innokenty was elevated to the rank of archimandrite.

The sermons delivered by Hieromonk, and later Archimandrite, Innokenty appeared on the pages of religious journals. It was largely owing to these homilies and to other works by Hieromonk Innokenty that the journal *Khristianskoye Chtenie* (Christian Readings) received a second lease of life. During Archimandrite Innokenty's tenure as assistant rector of the St. Petersburg Theological Academy his first scholarly and literary works appeared: "The Life of St. Paul the Apostle", "The Life of St. Cyprian, Bishop of Carthage, the Great Martyr" and his famous "The Last Days of the Earthly Life of Our Lord Jesus Christ".

Particular attention should be paid to this last work by Archimandrite Innokenty. Its distinguishing features are spirituality, artistic value, readability and edification. Manifest in it is the brilliant talent of the author, who employed a historical and archaeological method that was new at

that time. The author "masterfully uses all the gathered material; he knows now to explain every feature of Gospel history with the appropriate archaeological or geographical detail, and so much so that these details hardly pile one upon the other in a disorderly mass behind which the main subject is lost, but are arranged with the expertise of an artist who creates a wondrous image—the image of the God-man—out of small mosaic stones," wrote a critic (3, p. 7).

At the end of his period of services in St. Petersburg, in 1829, he was awarded the degree of Doctor of Theology for his works "The Life of St. Cyprian, Bishop of Carthage, the Great Martyr", "The Life of St. Paul the Apostle" and "The Last Days of the Earthly Life of Our Lord Jesus Christ". On September 3, 1829, Archimandrite Innokenty received the doctoral pectoral cross, and on September, 12, 1829, he was awarded the Order of St. Ann, 2nd Class, which was adorned with the imperial crown.

In 1830 Fr. Innokenty was transferred to Kiev, to the post of rector of the Theological Academy, staff professor of theological sciences, and at the same time dean of the Kiev Fraternity Monastery of Epiphany, where he was particularly zealous about Divine Service and strict fulfilment of the Rule.

His talents manifested themselves forcefully while he fulfilled the obedience of rector of the Kiev Theological Academy, which had been in a state of decline. During the ten years of his administration, Archimandrite, then Bishop, Innokenty enacted a number of reforms there, the most important of which was to abolish tuition in Latin, which held Russian theology in servile dependence on Catholic theology. What is more, he broadened the curriculum of some subjects, in other disciplines he greatly updated the subject matter, and he reintroduced ecclesiology (the study of the Church) and Church law. The latter is deserving of particular attention, since thanks to Fr. Innokenty the teaching of Canon Law began in Russia.

As a staff professor, Fr. Innokenty taught dogmatic, moral and fundamental theology at the Academy. His lively and inspired lectures produced a tremendous impression on the students. As the rector, Fr. Innokenty often attended lectures of other professors, and examinations, displaying the astonishing depth of his

talent and richness of his erudition. He was kindly towards students and condescending towards their shortcomings and failings, and, knowing how to discern talent, encouraged it. What is more, Fr. Innokenty kept abreast of preaching: he checked student homilies himself and often spent hours discussing this with students. He also concerned himself with renovating the Academy; he enriched the library, improved the food of the students, refurbished the hospital, and made many other useful innovations.

One of the students recalls with admiration the extraordinary abilities of Fr. Innokenty: "His Grace (he was still an archimandrite at the time) had a singular eloquence, a vast memory, sound reason, and a profound, quick and always precise grasp of things" (4, p. 10).

One of Innokenty's biographers spoke of him as follows: "Innokenty's moral influence on his colleagues was so great and lengthy that they preserved their profound and limitless respect and incessant love for him in their hearts till their dying day" (5, p. 81).

It should be said that in ascetic practice respect shown by everyone to a young ascetic and his great personal gifts and talents are a two-edged sword, for they can make him haughty, evoking in his soul arrogance and vanity, and lastly, nourish pride—the pinnacle of all the passions, which destroys all the virtues. As St. John Climacus says of this, "The Lord often conceals from our eyes even those virtues which we have acquired; man, however, who praises us or, to put it more aptly, misleads us, opens our eyes with laudation; but as soon as they have opened, the wealth of virtue disappears" (6, p. 144). However, in the opinion of his closest associates, Fr. Innokenty was not like this. Thus, His Grace Ieremias, who was the assistant rector of the Kiev Theological Academy at that time, says of him: "Innokenty was suffused with meekness and self-disparagement to the depths of his soul" (1, p. 7). According to one of his biographers, "in his personal life Innokenty was very simple and unexacting" (5, p. 124).

Possessing great natural talents, Archimandrite Innokenty regarded them as gifts of God, constantly mindful of the words of St. John Climacus: "He who is conceited over his natural gifts, i. e., wit, cleverness, artistry in reciting and pronouncing, a quick mind and other abilities

that we receive without difficulty, will never receive higher blessings; for he who is incorrect in trifles is incorrect and vain in many things" (6, p. 147).

For this reason Innokenty took a simple and philanthropic attitude to his colleagues, students and ordinary people, "which was almost impermissible in those times" (5, p. 125). All this attests to the fact that even then Fr. Innokenty had acquired the virtue of humility on the basis of which such virtues as fervent love of others, charity, kindness, unselfishness and forgiveness grew.

According to people who knew him well, "he perceived in a lively way human joys and also sorrows and sufferings, and partook of them with all his arduous feeling" (3).

Fr. Innokenty's students themselves attest to his love for them (4, p. 22). His Grace Ieremias speaks of another quality of his soul: "He never gossiped or talked inanely in his conversations with anyone. Whenever he recalled some person susceptible to weakness, he would never censure anyone" (1, p. 7).

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(To be continued)

## The Sacrament of Matrimony The Order of Marriage (Crowning)

After the Gospel lesson, the priest proffers the Book to be kissed by the bridal pair, and the deacon recites the Litany of Fervent Supplication:

"Let us all say, with all our soul and with all our mind let us say."

Choir: "Lord, have mercy."

"O Lord, have mercy upon us according to thy great mercy, we beseech thee: hearken, and have mercy."

"Furthermore we pray for mercy, life, peace, health, salvation and visitation for the servants of God, N. and N."

A note in the *Euchologion* (Book of Needs) adds: "And he also maketh mention of whomsoever else he will," which usually includes the parents of the bride and groom, and more often of those present in church—"those praying in this holy temple."

The priest: "For Thou art a merciful God, Who lovest mankind, and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages."

Choir: "Amen."

Deacon: "Let us pray to the Lord."

Choir: "Lord, have mercy." And the priest recites this prayer:

"O Lord our God, who in thy saving providence didst vouchsafe by thy presence in Cana of Galilee to declare marriage honourable: Do Thou, the same Lord, now also maintain in peace and concord thy servants, N. and N., whom it hath pleased thee to join together. Cause their marriage to be honourable. Preserve their bed blameless. Mercifully grant that they may live together in purity; and enable them to attain to a ripe old age, walking in thy commandments with a pure heart."

"For Thou art our God whose property it is to show mercy and

to save, and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages."

Choir: "Amen."

The Church believes and confesses that it is the Lord Himself Who helps to establish a family with His grace bestowed upon the bridal pair. By blessing the family, the Lord assumes it within His power the keeping of His Commandments, which draw the line at which the Love of God for the domestic church (the family) meets the love of the family for Him.

The spouses can reach a venerable old age in peace and single-mindedness if they always keep in their hearts the sense of Divine presence and participation in their life. This is expressed in the following supplication recited on behalf of the Church by the deacon:

"Succour us, save us, have mercy upon us, and keep us, O God, by thy grace."

Choir: "Lord, have mercy."

Deacon: "A day all-perfect, holy, peaceful and sinless let us beseech of the Lord."

Choir: "Grant it, O Lord."

"An Angel of Peace, the faithful guide and guardian both of our souls and bodies let us beseech of the Lord."

Choir: "Grant it, O Lord."

"The forgiveness and remission of our sins and transgression let us beseech of the Lord."

"All things which are good and profitable to our souls, and peace to the world let us beseech of the Lord.

"That we may pass the residue of our life in peace and penitence let us beseech of the Lord.

"A Christian ending to our life, painless, blameless, peaceful; and a good defence before the dread Judgement Seat of Christ let us beseech of the Lord."

"The unity of the faith, and the communion of the Holy Spirit

let us beseech of the Lord: and let us command ourselves, and each other, and all our life unto Christ our Lord."

Choir: "To thee, O Lord."

And the Priest maketh the Exclamation:

"And vouchsafe, O Lord, that boldly and without condemnation, we may dare to call upon Thee, God, the heavenly Father, and to say."

Choir: "Our Father, Which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil."

Priest: "For Thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages."

Choir: "Amen."

Priest: "Peace be with you all."

Choir: "And with thy spirit."

Deacon: "Bow your heads unto the Lord."

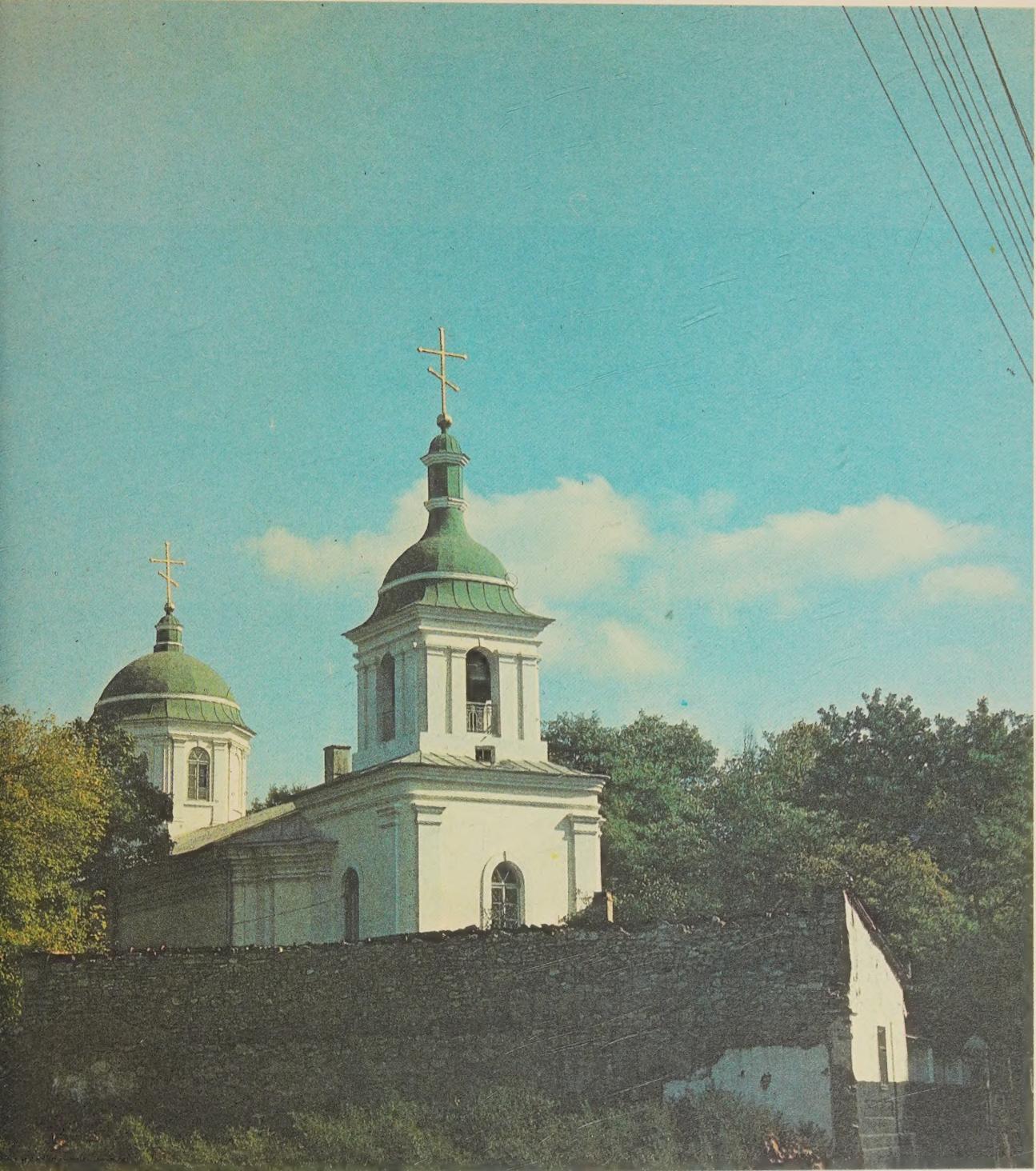
Choir: "To Thee, O Lord."

Then the Common Cup is brought, and the Priest blesses it (with the Sign of the Cross) and recites this prayer: "O Lord, who hast created all things by thy might, and hast made fast the round world, and adornest the crown of all things which thou hast made: Bless now, with thy spiritual blessing, this common cup, which thou dost give to those who are now united for a community of marriage." And the priest continues: "For blessed is Thy Name, and glorified is Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages."

Choir: "Amen."

Archpriest GENNADY NEFEDOV,  
MTS lecturer

(To be continued)



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